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THE OXYRHYNCHUS PAPYRI

PART XV

GRENFELL AND HUNT

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THE OXYRHYNCHUS PAPYRI

PART XV

EDITED WITH TRANSLATIONS AND NOTES

BY

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WITH FIVE PLATES

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PREFACE

Owing to the large compass of the Byzantine documents intended for this volume, it was found advisable to reserve them for a separate Part (XVI), which will probably be issued in the course of 1922; the present instalment therefore, like Parts XI and XIII, consists of literary texts alone. The more extensive of these, including **1787–90**, **1792**, **1798**, **1800**, **1805–6**, **1808**, **1810**, belong mainly to the second large literary find of 1905–6; others proceed from the work of different seasons, and a few, of which the most important are **1786** and **1793**, were acquired by purchase on the site of Oxyrhynchus by Professor Grenfell during his visit to Egypt in the winter of 1919–20.

That unfortunately remains my colleague's chief contribution to the following pages: a few of the minor texts were originally copied by him, and he was able to revise my copies of a few others; the rest of the work involved in the preparation of this book has fallen to myself—a fact which accounts for some delay in its appearance and for many defects in its execution.

I am again indebted to Mr. E. Lobel for much assistance with the new classical texts, and especially the fragments of Lesbian poetry. Valuable suggestions at an early stage were received from Professor Gilbert Murray, and Professor A. E. Housman kindly sent notes on a few passages in the poetical pieces. My thanks are also due to Professor H. Stuart Jones for a transcript in modern form of the musical notation of the early Christian hymn, No. **1786**, and to some other scholars for help on special points, which is acknowledged in connexion with the texts concerned.

ARTHUR S. HUNT.

Queen's College, Oxford,
December, 1921.

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NOTE ON THE METHOD OF PUBLICATION AND LIST OF ABBREVIATIONS

THE general method followed in this volume is the same as in preceding Parts. **1787–90** and **1792–4** are printed in dual form, a literal transcript being accompanied by a reconstruction in modern style. In the remaining texts the originals are reproduced except for separation of words, capital initials in proper names, some expansions of abbreviations, and supplements of lacunae. Additions or corrections by the hand of the body of the text are in small thin type, those by a different hand in thick type. Square brackets [ ] indicate a lacuna, round brackets ( ) the resolution of a symbol or abbreviation, angular brackets ⟨ ⟩ a departure from the text of the original, braces { } a superfluous letter or letters, double square brackets ⟦ ⟧ a deletion in the original. Dots within brackets represent the approximate number of letters lost or deleted; dots outside brackets indicate mutilated or otherwise illegible letters. Letters with dots underneath them are to be regarded as doubtful. Heavy Arabic numerals refer to the texts of the Oxyrhynchus Papyri in this volume and Parts I–XIV; ordinary numerals to lines, small Roman numerals to columns. The terms recto and verso when used of vellum fragments refer to the upper and under sides of the leaf, where these are determinable.

P. Amh. = The Amherst Papyri, Vols. I–II, by B. P. Grenfell and A. S. Hunt.
P. Grenf. = Greek Papyri, Series I–II, by B. P. Grenfell and A. S. Hunt.
P. Halle = Dikaiomata, &c., von der Graeca Halensis.
P. Oxy. = The Oxyrhynchus Papyri, Parts I–XIV, by B. P. Grenfell and A. S. Hunt.
P. Rylands = Catalogue of the Greek Papyri in the Rylands Library, Vol. I, by A. S. Hunt.
P.S.I. = Papiri della Società italiana, Vols. I–VI, by G. Vitelli and others.

I. THEOLOGICAL FRAGMENTS

1778. ARISTIDES, *Apology*.

12 × 14·6 cm. Fourth century. Plate I (Fols. 1–2, recto).

THE following small but valuable fragment of the *Apology* of Aristides in the original Greek is contained on the upper part of a leaf from a papyrus book, adjoined by a narrow strip from the other leaf of the sheet. How the sheet was folded, i.e. what was the relative order of the two leaves, and what was the position of the sheet in the quire cannot be determined; since, however, the strip from the second leaf is inscribed with but a single word, these questions are of slight importance. The handwriting is a handsome well-formed uncial, which though somewhat smaller and more compact has a decided general resemblance to that of **847**, a leaf from a vellum MS. of St. John's Gospel, and like that specimen may be assigned with probability to the fourth century. No punctuation occurs. θεός is contracted in the usual way, but ἄνθρωπος and apparently οὐρανός were written out in full (ll. 32, 37). Some inaccuracies may be detected in the text, which seems to have been of mediocre quality; cf. nn. on ll. 26 sqq. and 33.

The *Apology* is a recent addition to early Christian literature. The first step towards its recovery was made in 1878 with the publication of an Armenian translation of the first few chapters from two MSS. in the Lazarist monastery at Venice. This was followed eleven years later by Dr. Rendel Harris's find at Sinai of a complete version in Syriac; and shortly afterwards Dr. Armitage Robinson, who had seen Dr. Harris's work in proof, recognized that the *Apology* was actually already extant in Greek, having been embedded in the early mediaeval romance, the *History of Barlaam and Josaphat*. The outcome of these fortunate discoveries was the joint edition by the two scholars of the *Apology of Aristides* in *Texts and Studies*, I. i. (1891), containing the Syriac

text with an English translation, Latin and English versions of the Armenian fragment, and the Greek text from *Barlaam and Josaphat.*

The question then presented itself, how far the Greek of *Barlaam and Josaphat* could be regarded as representing the *ipsissima verba* of Aristides. That certain modifications had been introduced by the author of the romance was evident, e. g. a passage near the end in which the Christians were defended from certain charges made against them by early enemies was naturally discarded as out of date. But there remained considerable divergences which could not be easily accounted for. The Syriac has a number of repetitions and details not found in the Greek, the difference in total length approximating to the ratio of 3 to 2. Was this the result of expansion or compression? Had the Syriac translator amplified the original or the redactor of the Greek cut it down? The latter explanation, as Dr. Armitage Robinson observed in discussing this problem (*op. cit.* pp. 71 sqq.), seemed *a priori* the more probable, but careful consideration of the opening passage in which the testimony of the Armenian fragment was also available showed that the faults were by no means all on one side. While in the Greek there could here be traced one serious modification with a consequent displacement, one considerable abbreviation, and an added phrase in a Christological passage, the Syriac was found to be often loose and inaccurate, dropping some phrases and inserting others, sometimes with a distorting effect. Dr. Robinson's general conclusion was 'that the Greek will, as a rule, give us the actual words of Aristides, except in the very few places in which modification was obviously needed. Where the Syriac presents us with matter which has no counterpart whatever in the Greek, we shall hesitate to pronounce that the Greek is defective, unless we are able to suggest a good reason for the omission, or to authenticate the Syriac from some external source.' Harnack agreed that the Greek was the truer witness, but proposed to account for the variations of the Syriac and Armenian by postulating as the basis of these a later Greek 'Überarbeitung', which they in turn had still further transformed (*Gesch. der altchristlichen Litt.* i. 1. 97)—a needlessly complicated hypothesis. Again, R. Raabe, in his commentary in *Texte und Untersuchungen*, ix. 1, has no high opinion of the accuracy of the Syriac translator. On the other hand, Dr. Rendel Harris in a recent essay seeks to show that Celsus, in replying to Aristides, used a text of the *Apology* which was in close agreement with the Syriac (*Bulletin of the John Rylands Library*, vi, pp. 163 sqq.).

With the welcome discovery of what is undoubtedly a fragment of the original text, the problem now reaches a new phase. The relation of the Greek of the fragment (P) to that of *Barlaam and Josaphat* (BJ) and to the Syriac version is discussed in detail in the notes below on ll. 8 sqq. and 26 sqq. In

general it may be said that P, as might be expected, holds an intermediate position. Though open to criticism especially for its verbosity, to which much of its comparative length is due, the Syriac has at any rate some of the advantages claimed for it by Dr. Rendel Harris, in places reproducing the original more faithfully than BJ and retaining words and phrases which the Greek redactor discarded. The latter often preserves the language of Aristides with much fidelity, but he treats the original with some freedom, making such short cuts and readjustments as seemed suitable for his purpose, and not confining himself to 'necessary modifications'. On the whole then the present discovery appears to place the Syriac version, if not in the flattering position suggested by Dr. Harris, yet in a more favourable light than that accorded to it by Dr. Armitage Robinson and by Raabe (*op. cit.*, pp. 37–8). If the prudent critic must still 'hesitate to pronounce that the Greek is defective', he should exercise a corresponding caution in condemning matter peculiar to the Syriac. With P as guide, the task of sifting the wheat from the chaff may now be undertaken with a better chance of success.

Fol. 1, recto. Plate I.

6 lines lost

7] μιαιροις

. . . . .

Fol. 2, recto. Plate I.

ζοντες την τω[ν] α[νε

μων πνοην θν̄ ειναι

[πλανω]νται φανερα

[γ]αρ εστιν ημιν οτι

[δο]υλευει ετερω ποτε

[μεν γαρ] ᾰ[υ]ξ̣ε̣[ι ποτ]ε δε

ληγει ουκουν αναγ

[κα]ζ̣ε̣ται ὑπο τ̣ινος

. [. . . . .] . [. .] . . ξ̣ε̣ι

. [. . . . .]ν̣ω̣ν̣α . . [.]α̣

. [. . . . .]λ . . . [.] . .

4 lines lost

[. . . . .] . ε̣λ . . . ι̣

[. . . . .]ν̣τω̣ν τ̣ων

Fol. 2, verso.

v. [ση]μ[ε]ιου εις σημειον vi.

καθ ημεραν φερομε

νον δυνοντα τε και

ανατελλοντα του

θερμαινειν τα βλα

στα και τα φυτα εις

την χρησιν των αν

θρωπων επει και [ ] με

ρισμους εχ[οντα μ]ε

τα των λο[ιπων ασ]τε

ρων και ε[λαττον]α

οντα του [ουρανου

π[ο]λυ αυξ̣[ει δε και

μειουται [και εκλιψις

25 [. . . . .]νωντ[.] .

. . . .

40 εχει και μ[ηδεμιαν
αυτοκρα[τειαν εχον
τα διο ου ν[ενομισται
[το]ν ηλιον [ειναι θν

. . . . .

7. *μιαιροις* is apparently a misspelling for *μιαροις*. This word does not occur in the extant Greek, and to what context it should be referred is not clear. There are several references to pollution in ch. iv and the preceding part of ch. v in connexion with *γῆ* and *ὕδωρ*, — *φυρομένην, αἵμασι φονευομένων μιαίνεται, μιαίνεται καὶ φθείρεται, αἵμασι μολυνόμενον καὶ εἰς πάντων τῶν ἀκαθάρτων πλύσιν ἀγόμενον.* The original form of one of these phrases may have included the adjective *μιαροις*, though there is nothing in the Syriac suggesting this. Possibly, again, the word was used later in reference to the Greek gods or their human imitators; cf. viii *εἰς ζῷα μεταμορφουμένους ἐπὶ πονηραῖς καὶ αἰσχραῖς πράξεσιν*, and *τοὺς μὴ ὄντας προσαγορεύοντες θεούς, κατὰ τὰς ἐπιθυμίας αὐτῶν τὰς πονηράς, ἵνα τούτους συνηγόρους ἔχοντες τῆς κακίας μοιχεύωσιν, ἁρπάζωσιν, φονεύωσι καὶ τὰ πάνδεινα ποιῶσιν.* As mentioned in the introd., the relative positions of Fol. 1 and Fol. 2 are indeterminate.

8 sqq. The extant Greek of this passage is as follows: *οἱ δὲ νομίζοντες τὴν τῶν ἀνέμων πνοὴν εἶναι θεὰν πλανῶνται. φανερὸν γάρ ἐστιν ὅτι δουλεύει ἑτέρῳ, καὶ χάριν τῶν ἀνθρώπων κατεσκεύασται ὑπὸ τοῦ θεοῦ πρὸς μεταγωγὴν πλοίων καὶ συγκομιδὰς τῶν σιτικῶν, καὶ εἰς λοιπὰς αὐτῶν χρείας· αὔξει τε καὶ λήγει κατ' ἐπιταγὴν θεοῦ. διὸ οὐ νενόμισται τὴν τῶν ἀνέμων πνοὴν εἶναι θεάν, ἀλλ' ἔργον θεοῦ.*

The Syriac is: 'And again those who have thought concerning the blasts of winds that it is God, these also have erred: and this is evident to us, that these winds are subject to another, since sometimes their blast is increased and sometimes it is diminished and ceases, according to the commandment of him who subjects them. Since for the sake of man they were created by God, in order that they might fulfil the needs of trees and fruits and seeds, and that they might transport ships upon the sea; those ships which bring to men their necessary things from a place where they are found to a place where they are not found; and furnish the different parts of the world. Since then this wind is sometimes increased and sometimes diminished, there is one place in which it does good and another where it does harm, according to the nod of him who rules it; and even men are able by means of well-known instruments to catch and coerce it that it may fulfil for them the necessities which they demand of it; and over itself it has no power at all; wherefore it is not possible that winds should be called gods, but a work of God.'

In ll. 8–12 the agreement with the extant Greek is close, the only discrepancies being *θ(εὸ)ν εἶναι* for *εἶναι θεάν*, *φανερά* for *φανερόν*, and the addition of *ἡμῖν* after *ἐστιν*. In the Syriac the simple directness of the original is obscured by unnecessary verbiage: 'concerning the blast of winds, that it . . . these also . . . and this is evident . . . that these winds . . .' On the other hand 'to us', which the extant Greek has dropped after 'evident', is correctly retained; and the following clause 'Since sometimes their blast is increased and sometimes it is diminished and ceases' apart from the redundancy of 'their blast' and 'and ceases', corresponds faithfully to the original, whereas the extant Greek parts company, omitting the dependent clause and passing on to the next sentence. At this point, however, the Syriac too becomes faulty. After 'and ceases' it proceeds 'according to the commandment of him who subjects them' (cf. *κατ' ἐπιταγὴν θεοῦ* in the extant Greek); whereas the original has an inferential sentence, apparently 'therefore it is under some compulsion . . .'. Further detailed comparison is precluded by the unfortunate mutilation of the

lower part of this page; but the scanty remains appear to support the fuller version of the Syriac as against the much shorter extant Greek, though no definite correspondence can be made out.

9. *θ(εο)ν*: so also the Syriac, 'that it is God'. The extant Greek has *θεάν* both here and elsewhere where the subject is feminine.

13. *α[υ]ξε[ι*: the identification of the exiguous traces is confirmed by the collocation *αὔξει τε καὶ λήγει* farther on in BJ. Whether that is to be regarded as a transposition of *ποτε μεν . . . ληγει* is doubtful, for the Syriac repeats 'Since then this wind is sometimes increased and sometimes diminished' at the corresponding point, and it is therefore quite possible that there was a similar repetition in the original. In that case BJ omitted *ποτὲ μὲν . . . λήγει* here, and did not merely transfer it to a later position.

14. *αναγ[κα]ζεται*: cf. the references in BJ to *ἀνάγκη* in connexion with other elements, &c., e. g. iv *κινεῖται δὲ οὐρανὸς κατ' ἀνάγκην*, vi *ὁρῶμεν γὰρ αὐτὸν* (sc. *τὸν ἥλιον*) *κινούμενον κατ' ἀνάγκην*, and the application of the same phrase to the moon and to man. To read *αναγ[κη] εσται* is less suitable, since of the doubtful letters before *ται* the second is the taller of the two, whereas if they are *εσ* the reverse would be expected. The top of the supposed *ζ* is not unlike that of *ζοντες* in l. 8.

16. The very scanty remains are not inconsistent with *αυξει* again, though the repetition of this word seems unlikely. Of the three letters printed the *ε* is the most probable; the other two are very uncertain.

17. The first *ν* is very doubtful. The next letter is apparently *ω*, *ε*, or *η*, which is followed by *ν* or *κ*.

18. The doubtful λ may be *μ*.

26 sqq. The opening sentence of this section may safely be restored from BJ on the analogy of ll. 8–10 *οι δε νομιζοντες τον ηλιον θ(εο)ν ειναι πλανωνται*. BJ continues: *ὁρῶμεν γὰρ αὐτὸν κινούμενον κατὰ ἀνάγκην καὶ τρεπόμενον καὶ μεταβαίνοντα ἀπὸ σημείου εἰς σημεῖον, δύνοντα καὶ ἀνατέλλοντα, τοῦ θερμαίνειν τὰ φυτὰ καὶ βλαστὰ εἰς χρῆσιν τῶν ἀνθρώπων, ἔτι δὲ καὶ μερισμὸν ἔχοντα μετὰ τῶν λοιπῶν ἀστέρων, καὶ ἐλάττονα ὄντα τοῦ οὐρανοῦ πολύ, καὶ ἐκλείποντα τοῦ φωτός, καὶ μηδεμίαν αὐτοκράτειαν ἔχοντα. διὸ οὐ νενόμισται τὸν ἥλιον εἶναι θεόν, ἀλλ' ἔργον θεοῦ.*

The Syriac is: 'So too those have erred who have thought concerning the sun that he is God. For lo! we see him, that by the necessity of another he is moved and turned and runs his course; and he proceeds from degree to degree, rising and setting every day, in order that he may warm the shoots of plants and shrubs and may bring forth in the air which is mingled with him every herb which is on the earth. And in calculation the sun has a part with the rest of the stars in his course, and although he is one in his nature he is mixed with many parts, according to the advantage of the needs of men: and that not according to his own will, but according to the will of Him that ruleth him. Wherefore it is not possible that the sun should be God but a work of God.'

Here the Greek of BJ is close to that of the papyrus throughout, especially when one or two necessary corrections have been made. *φερομενον* of l. 2 has disappeared and is more likely to have been simply dropped than to be represented by *μεταβαίνοντα*, since the Syriac has an equivalent for this as well as for *φερομενον*. *καθ ημεραν*, which the Syriac connects, probably rightly, with *δυνοντα τε και ανατελλοντα*, has also been discarded. The article has been omitted with *βλαστά* and *χρῆσιν* (confirmed against the v. l. *χρείαν*), and *βλαστά* and *φυτά* are transposed; which was the correct order may be questioned, but the papyrus seems on the whole to be supported by the Syriac. *μερισμους* (l. 33) was read by Boissonade, with some MSS. (*μερισμόν* W, *divisionem* Lat.; cf. Syr.). In ll. 38–40 *αυξ[ει δε και] μειουται [και εκλιψεις (?)] εχει* is represented by *καὶ ἐκλείποντα τοῦ φωτός*, and this or something like it is probably to be regarded as the correct text, since the indicatives *αυξει*, &c., interrupt the participial construction, which is carried on in ll. 40–1 by *και μ[ηδεμιαν] αυτοκρα[τειαν εχον]τα*;

and though waxing and waning might be interpreted as referring to varying degrees of heat they are not terms ordinarily associated with the sun. It is then likely, as Dr. Rendel Harris suggests, that αυξει, κτλ., has been brought in here from the succeeding paragraph concerning the moon, where BJ has αὐξανομένην τε καὶ μειουμένην καὶ ἐκλείψεις ἔχουσαν.

The Syriac has preserved φερομενον and καθ ημεραν, but in other respects does not compare favourably with BJ. 'Shoots of plants and shrubs' is a pointless change, and 'may bring forth . . . earth' and 'in his course . . . parts' are gratuitous amplifications. ἔτι is omitted, and the insertion of 'in calculation' is anything but a gain in clearness. 'According to the advantage of the needs of men' is displaced, and is besides a clumsy translation of εις την χρησιν των ανθρωπων, though less verbose than 'and that not according to his own will', &c., as an equivalent of και μηδεμιαν αυτοκρατειαν εχοντα. The reference to eclipse has disappeared. Raabe, *l. c.*, was rightly critical of this passage.

33. επει is obviously an error for ετι (arising not improbably out of an intermediate misspelling ετει), and BJ's addition of δέ may well be also right. There would be room for one letter between και and the following μ, but none seems admissible and perhaps there was a flaw in the papyrus.

38–40. Cf. n. on ll. 26 sqq. εκλειψεις is assured by the parallel there quoted from BJ and would not overload the lacuna if εκλιψεις or εκλιψις were written, as is quite possible.

1779. Psalm i.

11·5 × 7·7 cm. Fourth century.

A complete leaf from a papyrus codex, containing three verses of the first Psalm. The informal hand, which may be assigned to the fourth century, is rather large, and disproportionate to the size of the leaf, so that only 17 lines are got into the two pages. Stops in the high position are used, and a rough breathing occurs in l. 4. There is no stichometric division of the verses, as there was e. g. in **1226**, a fragment from a still earlier book. A variant known from an eleventh-century cursive receives support; cf. **1226**, &c.

Recto.		Verso.	
ουχ᾽ ουτω[ς]	i. 4	10 [σ]τησονται α	
οι ασεβεις		σεβεις εν	
ουχ᾽ ουτως		κρισει· ουδε α	
αλλ η ὡς χνους		μαρτωλοι εν	
5 ο̣[ν] εκριπτει		βουλη δικαιων	
ο ανεμος		15 οτι γινωσκει	6
απο προσωπου		κς̄ οδον δικαι	
της γης· δια	5	ων και οδος	
τουτο ουκ᾽ ανα			

4. ως χνους: so the cursive 281 (Laur. v. 18, 11th cent.); ο χνους other MSS.
10. ασεβεις: so ℵ²AR[a] and many cursives, including 281. οι ασεβεις others.

1780. St. John's Gospel viii.

25·6 × 8 cm. Fourth century.

A leaf from a papyrus codex, complete at the top and bottom, but torn vertically, so that about half of the lines are missing on both pages. The handwriting, a handsome specimen of the 'biblical' type, large and upright, is unlikely to be later than the fourth century. A pause is sometimes marked by an increase of the interval before the following letter, otherwise punctuation is absent. The contractions usual in theological texts occur. A pagination figure, 74, has been entered (by the original scribe, apparently) in the left-hand corner of the recto; a comparison of the capacity of this leaf with the amount of the preceding part of the Gospel shows that the number refers to the page, not to the leaf, and it will follow either that the pages were numbered alternately in the series 2, 4, 6, &c., or that they were numbered consecutively at the top left corner. Here then may well be another example of the system of alternate pagination which appeared probable in 1011; cf. Part VIII, pp. 18–19. The text, like that of 847, shows a general agreement with the Codex Vaticanus.

Verso.

[ ]
[και ειπεν] αυτοις
[καν εγω μ]αρτυρω
[περι εμαυ]του η μαρ
[τυρια μου] αληθης
[εστιν οτι ο]ιδα πο
[θεν ηλθο]ν και που
[υπαγω υ]μεις δε
[ουκ οιδατ]ε ποθεν
[ερχομαι] η που υπα
[γω υμεις] κατα τη̄
[σαρκα κρ]ινετε εγω
[ου κριν]ω ουδενα
[και εαν κ]ρινω δε
[εγω η κρ]ισις η εμη
[αληθινη ε]στιν ο
[τι μονος] ουκ ει

viii. 14 15 16

Recto.

οδ
και μ[αρτυρει περι
εμου [ο πεμψας με
$\overline{\text{πηρ}}$ ε[λεγον ουν
αυτω [που εστιν ο
$\overline{\text{πηρ}}$ σο[υ απεκριθη
$\overline{\text{Ιης}}$ ου[τε εμε οιδα
τε ουτ[ε τον $\overline{\text{πρα}}$ μου
ει εμε [ηδειτε και
τον $\overline{\text{πρ[α}}$ μου αν η
δειτε τ[αυτα τα ρη
ματα ελα[λησεν εν
τω γαζο[φυλακιω
διδασκω[ν εν τω
ϊερω κα[ι ουδεις
επιασε[ν αυτον ο
τι ουπ[ω εληλυθει

19 20 30 35 40

[μι αλλ εγ]ω και ο
[πεμψας] με $\overline{\pi\eta\rho}$
[και εν τω] νομω 17
[δε τω υμ]ετερω
[γεγραπτ]αι οτι δυ
[ο $\overline{\alpha\nu\omega\nu}$ η] μαρτυρι
[α αληθης] εστιν ε 18
[γω ειμι] ο μαρτυ
[ρων περι] εμαυτου
η ωρα α[υτου ειπεν 21
ουν πα[λιν αυτοις
εγω υπ[αγω και ζη
τησετε μ[ε και εν
τη αμαρτ[ια υμων
αποθαν[εισθε ο
που εγω [υπαγω
υμεις ου [δυνασθε
ελθειν ε[λεγον ουν 22

3–5. *η μαρ[τυρια μου] αληθης [εστιν*: this is the order of B. *αληθης εστιν η μαρτυρια μου* W(estcott)-H(ort) and T(extus)-R(eceptus) with most MSS.

7. *δε*: so BD, W-H, T-R; om. ℵ.

9. *η*: so BD^{gr}, W-H; *και* ℵ, T-R.

13. It is clear that the papyrus did not read *καν* with ℵ for *και εαν*.

15. Considerations of space are indecisive between *αληθινη* (BD, W-H) and *αληθης* (ℵ, T-R), but in view of the general agreement of the papyrus with B, *αληθινη* is the more probable reading.

16. There would be no room for *εγω* after *μονος* (D).

18. *π(ατ)ηρ*: so ℵ^{c}B, T-R; om. ℵ*D. W-H print *πατήρ* in brackets.

21. *[γεγραπτ]αι*: so BD, T-R, W-H; *γεγραμμενον εστιν* ℵ.

31. *Ιη(σου)ς*: so BD, W-H; *ο Ι(ησου)ς* ℵ, T-R. ℵD further add *και ειπεν* (*ειπ. αυτοις* D).

34. The omission of *μου* with ℵ would make the line unduly short.

αν η]δειτε: so B, W-H; *ηδειτε αν* ℵ, T-R.

36. The line is sufficiently filled without the addition of *ο Ι(ησου)ς*, which is read after *ελαλησεν* by some of the later uncials and T-R; cf. l. 43, n.

42. *ειπεν*: ℵ *ελεγεν*, which, though unlikely, can hardly be excluded; cf. l. 15, n.

43. The papyrus evidently agreed with the best MSS. in omitting *ο Ι(ησου)ς* which is added after *αυτοις* by T-R with inferior authority.

47. *ο]που*: the variant *και οπου* is possible though not probable.

1781. St. John's Gospel xvi.

24·5 × 6·8 cm. Third century.

The following leaf from a papyrus codex evidently belonged to the same MS. from which **208** (now Brit. Mus. 782), a sheet containing portions of chaps. i and xx of St. John's Gospel, was derived. The character of the hand (both in the main text, which is written in an upright rather heavy script of semi-literary type, and in the corrections), length of lines and columns, method of punctuation by short blank spaces, occasional use of the rough breathing, and internal textual evidence, all combine in proving an identical origin. **208** was assigned to the

period between A. D. 200 and 300 (Part II, p. 2), and there is no reason to question that attribution, though the codex is perhaps more likely to date from the second half of the century than the first. With regard to the corrections and additions, which are in a small but very similar hand, the further specimens now available rather suggest that these are due to a *diorthotes* rather than to the original scribe, though they must in any case be practically contemporary.

In consideration of the interesting character of the text of **208**, the recovery of a further fragment of this ancient book, the earliest copy so far known of the Gospel, is very fortunate. In **208** a tendency was noted to agreement with the Codex Sinaiticus, but this is not apparent in **1781**, so far as variants peculiar to that MS. are concerned, though where ℵ is supported by one or more of the other chief uncials the papyrus is usually in harmony. Coincidences with ℵA are found in ll. 47, 48, with ℵD in l. 12, with ℵBD in ll. 13, 20, with ℵBC in ll. 34–5. There is one agreement with B against the other main authorities (l. 13, omission of the article with Ἰησοῦς ; cf. l. 12, n.), one with BD (l. 31) and BCD (l. 34). An omission of εγω in l. 47 is peculiar to the papyrus, and in l. 44 there was apparently another omission which has hitherto depended on slight authority. The tendency to brevity, especially in omitting unnecessary pronouns, conjunctions, &c., is an outstanding feature of both **208** and **1781** ; cf. **208** Fol. 1 verso. 5, 10, 11, recto. 12, 22, Fol. 2 recto. 19, verso. 2, 5 sqq., 12, 14–15, 17, **1781**. 6, 12, 13, 20, 26, 38, 44, 47, 50–1, and nn.

Recto.

	[οτι εκ του εμου λημψετ]αι και αναγ [	xvi. 14
	[γελει υμιν παντα οσ]α εχει ο $\overline{\text{πρ}}$ ε	15
	[μα εστιν δια τουτο ειπο]ν οτι εκ τ[ου	
	[εμου λαμβανει κα]ι ἀν[α]γγελει ὑμεῖ	
5	[μεικρον και ουκετι θεωρειτε με κ]αι	16
	[παλιν μεικρον κ]αι οψεσθε [με ειπα]ν	17
	[ουν . . . εκ των μ]αθητων αυτου	
	[προς αλληλους τι] εστιν τουτο ο λε	
	[γει ημειν μεικρον και ου] θεωρει[τ]ε με	
10	[και παλιν μεικρον και οψ]εσθε μ̣ε̣ κ̣α̣ι̣ [οτ]ι̣	
	[υπαγω προς τον] $\overline{\text{πρα}}$ ελεγον ουν	18
	[τι εστιν τουτο] μεικρον ουκ οιδα	
	[μεν τι λαλει ε]γνω $\overline{\text{Ιης}}$ οτι ηθελον	19
	[αυτον ερωταν] και ειπεν αυτ[ο]ις	

[περι τουτου ζητ]ειτε μετ αλληλω[ν
[οτι ειπον μεικρ]ον και ου θεωρει[τε
[με και παλιν μεικρο]ν και οψεσθε με [
[αμην αμην λεγ]ω ὑμειν οτ[ι κ]λα[υ
[σετε και θρηνησ]ετε ὑμεις ο δε
[κοσμος χαρησετ]αι ὑμεις λ[[ο]]υπηθη
[σεσθε αλλα η λυπ]η ὑμων εις χαραν
υ
[γενησεται η γυν]η οταν τικτη λοι 21
[πην εχει οτι ηλθεν] ἡ ωρα αυτης
[οταν δε γεννηση το π]αιδιον ουκε
[τι μνημονευει της θλ]ειψ[ε]ως δι
[α την χαραν οτι εγενν]ηθη ανθρω
[πος εις τον κοσμον] και ὑμεις ουν 22

Verso.

νυν μεν [λυπην εχετε παλιν δε
οψομαι ὑμ[ας και χαρησεται υμων
η καρδια [και την χαραν υμων ου
δεις αρει [αφ] ὑ[μων και εν εκεινη 23
τη ἡμερ[α] ε[μ]ε̣ [ουκ ερωτησετε
ουδεν αμην α[μην λεγω υμειν
αν τι αιτη[σ]ητε [τον πρᾱ δωσει υμειν
εν τω ον[ο]ματ[ι μου αιτειτε και 24
λημψεσθε ἱ[να η χαρα υμων η
πεπληρω[μ]ε̣[ν]ῃ [ταυτα εν παροι 25
μιαις λελ[α]ληκα [υμειν ερχεται
ωρα οτε ουκετ[ι εν παροιμιαις λα
λησω ὑμειν αλ[λα παρρησια περι
του πρς̄ απαγ'γε[λω υμειν εν ε 26
κεινη τη ἡμερα [εν τω ονοματι
μου αιτησεσθε [και ου λεγω υμειν
[ο]τι εγω ερωτησ[ω τον πρᾱ αυτος 27
[γ]αρ ο πρ̄ φιλει ὑμ[ας οτι υμεις εμε
πεφιληκατε και [πεπιστευκατε

οτι παρα θυ εξηλθ[ον εξηλθον 28
παρα του πρς και ε[ληλυθα εις τον
κοσμον παλιν α[φιημι τον κοσμον
50 και πορευομαι προ[ς τον πρα λε 29
αυτω
γουσιν οι μ[αθηται αυτου ιδε νυν εν
παρρησια λ[αλεις και παροιμιαν ου
δεμιαν λ[εγεις νυν οιδαμεν 30
οτι οιδας πα[ντα και ου χρειαν εχεις
εν τω ονοματι [μου εως αρτι ουκ ητησατε ουδεν εν
τ[ω ονοματι μου αιτειτε και 23–4

3. ειπο]ν: to read ειπον υμι]ν with ℵ[c] and others would overload the lacuna.

4. Whether λαμβανει (BDI[b], W-H) or λη(μ)ψεται (ℵ[c]A, T-R) was written cannot be determined.

5. On the basis of the preceding and following lines, ουκετι (ℵBD[gr]I[b], W-H) suits the length of the lacuna better than ου (A, T-R).

6. T-R with AI[b] and others adds οτι εγω υπαγω προς τον πατερα after οψεσθε με.

7. The lacuna is of the same length as that at the beginning of l. 6 and shorter by only one letter than that in l. 8. Perhaps there was some deletion, e. g. the scribe might have begun to write προς αλληλους after ουν, which is the order of K. There is no authority for the insertion of τινες before εκ.

9. θεωρει[τ]ε: οψεσθε D.

10. The reading after οψ]εσθε is very uncertain; there was perhaps a correction.

11. The lacuna would not admit of εγω υπαγω (D, T-R). ελεγον ουν is omitted in D*.

12. τουτο] so ℵ*D*; for τουτο ο λεγει (ℵ[c]ABD[2]I[b], W-H, T-R) there is clearly no room. That το was omitted before] μεικρον (so B, W-H) is probable but hardly certain.

13. Either τι λαλει or ο λεγει (D*) is required in the lacuna; om. B.

ε]γνω: so ℵBD, W-H; εγω ουν A, T-R, εγνω δε and και εγνω being other variants.

Ιη(σου)ς: so B, W-H; ο Ι(ησου)ς ℵAD, T-R.

ηθελον: ημελλον ℵ.

14. D's reading επερωτησαι περι τουτου is obviously excluded. A omits αυτοις.

20. υμεις: so ℵBD, W-H: υμεις δε A, T-R. υ of λυπηθη has been converted from an ι, i. e. λοιπηθη was first written. The correction is perhaps due to the original scribe. Cf. l. 22.

21. Whether αλλα or αλλ was written cannot be ascertained.

22. The corrector has substituted υ for οι without cancelling the original spelling, for which cf. l. 20.

23. ωρα: ημερα D.

25. θλ]ειψ[ε]ως: λυπης D.

26. ανθρω[πος: ο ανθρωπος ℵ*.

27. ουν: ℵ* places this after νυν μεν.

28. νυν μεν [λυπην: so ℵBC*D, W-H; λυπην μεν νυν AC[3], T-R.

31. αρει: so BD*, W-H; αιρει ℵACD[2], T-R.

33. οτι may have been added at the end of the line as in ℵD[2] (T-R).

34. αν τι is the reading of BCD, W-H; ο αν ℵ, ο τι αν A, οσα (ε)αν some later MSS., T-R.

34–5. δωσει . . . ον[ο]ματ[ι μου : so ℵBC*, W-H ; εν τω ονομ. μου, δωσει υμιν AC³D, T-R.

35. The first sentence of verse 24, εως αρτι . . . ονοματι μου, was originally omitted owing to homoeoteleuton. This mistake has been corrected at the foot of the page, where l. 35 has been rewritten in a smaller and probably different hand with the missing words incorporated. A symbol calling attention to the correction was presumably entered in the right-hand margin.

38. The line is sufficiently filled without αλλα (AC³D²) before ερχεται, especially as a short blank space may well have been left after υμειν.

39. οτε : οπου ℵ*.

41. απαγγε[λω : so ℵABC*D, W-H ; αναγγελω C², T-R.

42–3. αιτ. εν τω ονομ. μου ℵ.

44. The lacuna here is of practically the same length as in the immediately preceding and following lines, and it seems clear that either τον π(ατε)ρα or περι υμων was omitted, and for the latter omission there is some authority (the cursive 36, *Itala* MSS. bce, Cyril *Acta* 49, Aug. *De Trin.*). D adds μου after πατερα, and this may have been written, though not required.

45. Whether εμε (ABCD) or με (ℵ) was written cannot be decided.

47. οτι : οτι εγω MSS.

θ(εο)υ : so ℵ¹A ; του θεου C³ and others, T-R ; του πατρος BC*D, W-H.

48. παρα : so ℵAC², T-R ; εκ BC*, W-H. D omits εξηλθον . . . πατρος.

ε[ληλυθα : ηλθον D.

50–1. λε]γουσιν, the original reading, is that of ℵBC*D*, W-H ; αυτω, which has been inserted above the line, is added by AC³D², T-R.

51. εν may have been omitted, with A.

1782. DIDACHE i–iii.

Fol. 1 5·8 × 5, Fol. 2 5·7 × 4·8. Late fourth century.

Two vellum leaves, containing a few verses from the first three chapters of the Διδαχὴ τῶν δώδεκα ἀποστόλων, supposed by some to be of Egyptian origin and now making its appearance for the first time in an Egyptian manuscript. The leaves, which are a good deal worn and discoloured, are detached, but originally may well have formed a single sheet, since the two interior edges follow roughly the same contour. In that case the quire included five sheets at least, eight leaves being required for the matter intervening between Fol. 1 verso and Fol. 2 recto, and would be more likely to have consisted of the unusual number of eight sheets, for the 3½ verses lost before Fol. 1 recto would occupy only three more leaves. This latter inference would of course be invalidated if the *Didache* was preceded by some other treatise, but the supposition of a large total number of leaves does not well accord with their proportions, which are remarkably small—smaller even than in 840. The book to which they belonged was one of the miniature volumes which seem to have been often preferred for theological works, though not limited to that class of literature (cf. e.g. P. Rylands I. 28). It may

perhaps date from the fourth century rather than the fifth. The hand is a medium-sized informal uncial, at its best somewhat similar to that e. g. of **1618** and the Cairo Menander; on Fol. 1 recto it is markedly larger and more irregular than on the other three pages. That the writer was a person of no great culture is clear also from his spelling and division of words (e. g. *επιθυμειων, υμ|εις*). *ν* at the end of a line is commonly represented by a horizontal stroke above the preceding vowel, and the usual abbreviation of *πνεῦμα* occurs. There is no punctuation, but the end of a chapter is marked by a row of wedge-shaped signs followed by horizontal dashes. The apparent absence of pagination may be due to the poor state of preservation of the upper margins.

The *Didache* has been preserved in a single MS. (M) of the middle of the eleventh century, discovered at Constantinople by Bryennios and edited by him in 1883. It is supposed by Harnack to have taken its present shape about the middle of the second century (*Lehre der zwölf Apostel*, pp. 159 sqq.), but to have an older text, based ultimately on Jewish elements, behind it (cf. *Gesch. d. altchristl. Litt.* I. i. 86–7); and he finds indications of an earlier recension in the *Κανόνες ἐκκλησιαστικοὶ τῶν ἁγίων ἀποστόλων*, a treatise called by Bickell, its first editor, the 'Apostolische Kirchenordnung' and by Hilgenfeld (*N. T. extra Canonem*) 'Duae Viae vel Iudicium Petri', as well as in an old Latin translation of *Didache* i–vi (the 'Two Ways') edited in 1900 by J. Schlecht, in both of which *Did.* i. 3–ii. 1 is omitted, though that omission may be otherwise explained (Gebhardt, *ap.* Harnack, *Lehre d. zwölf Apost.*, p. 281). But that in the fourth century at any rate the *Didache* stood practically as found in M was sufficiently indicated by the *Apostolic Constitutions*, a compilation generally supposed to have originated in Syria or Palestine between about A. D. 340 and 380, in the seventh book of which the *Didache* has been largely drawn upon.

In the existing paucity of evidence for the text, any addition is welcome, and a comparison of these early Oxyrhynchus fragments with M and with the corresponding passages of the *Apostolic Constitutions* is an interesting study. Separated as they are in date by some eight centuries, it is hardly surprising to find several variations between M and **1782**, which offers one or two remarkable new readings. Of these the most striking is the insertion between the third and fourth verses of chap. i of the words *ἄκουε τί σε δεῖ ποιοῦντα σῶσαί σου τὸ πνεῦμα. πρῶτον πάντων*, which form a transition to the abrupt *ἀπέχου* of the accepted text. Other noteworthy variants are the omission of *καὶ σωματικῶν* (*καὶ κοσμικῶν Const. Apost.*) in i. 4, and of *ἀπὸ παντός* in iii. 1, the insertion of *πράγματος* in iii. 1, and the substitution of *ἐπειδὴ ὁδηγεῖ* for *ὁδηγεῖ γάρ* in iii. 2. How should these novelties be appraised? The two last are not very convincing, and *ἀπόσχου* for *ἀπέχου* in i. 4 certainly does not inspire confidence. On the other

hand the omission of a second adjective in i. 4 renders more intelligible the strange variation there between M and *Const. Apost.*, and ἄκουε . . . πάντων does not look like an interpolation. Perhaps, then, Harnack's statement (*op. cit.* p. 172) that there is not the slightest trace of any alteration in the *Didache* during the two centuries which elapsed between its composition and embodiment in the *Apostolic Constitutions* may now need some qualification. With regard to the relation of M to *Const. Apost.*, though in cases of divergence the former has generally the support of **1782**, there are two unexpected agreements with the latter in i. 3, τοῦτο for τὸ αὐτό and φιλεῖτε for ἀγαπᾶτε. Similarly, one coincidence occurs with Καν. ἐκκλησ. (Hilgenfeld's *Duae Viae*) against M and *Const. Apost.*, ὧν δέ for δὲ ὧν, which may be correct; a reading which Hilgenfeld ventured to adopt from that source is not, however, confirmed.

In the appended collation the texts as given by Harnack, *op. cit.*, have been utilized, together with H. Lietzmann's convenient edition of the *Didache* (*Kleine Texte* 6), in which a reprint of Schlecht's Latin version is added to the apparatus.

Fol. 1.

Recto.		Verso.	
ουχι και τα ε	i. 3	θρον ακου	i. 4
θνη τουτο		ε τι σε δει ποι	
ποιουσιν υμ		ουντα σωσαι	
εις δε φιλειτ		σου το πνα π[ρ]ω	
ε τους μισου		τον παντω	
τας υμας και		αποσχου των	
ουχ εξετε εχ		σαρκε[ι]κων ε	
		πιθυμειων	

Fol. 2.

Recto.		Verso.	
ελεγξεις περι ω	ii. 7.	[[απο]] παντος	
δε προσευξει ους		πραγματος	
δε αγαπησεις		πονηρου και	
υπερ την ψυχη		ομοιου αυτου	
σου >>>>>>>>>>>		μη γεινου οργει	iii. 2
═══ ϟ ═══		λος επειδη οδη	
τεκνον μου	iii. 1	γει η οργη προς	
φευγε απο		τον φονον	

2. τουτο : τὸ αὐτό M ; cf. Matt. v. 47 οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν ; On the other hand *Const. Apost.* (vii. 1) have καὶ γὰρ οἱ ἐθνικοὶ τοῦτο ποιοῦσιν, and so Justin, *Apol.* i. 15 (with πόρνοι instead of ἐθνικοί).

4. φιλειτε : so *Const. Apost.* ; ἀγαπᾶτε M, and so also Matt. v. 44, Luke vi. 27, Gospel according to the Egyptians, and Justin, *Apol.* i. 15.

7. ουχ εξετε εχθρον is also the order of M. ἐχθ. οὐχ ἕξ. *Const. Apost.*

8–12 ακουε . . . παντω(ν) : there is nothing corresponding to these words in M or *Const. Apost.*, which pass abruptly to ἀπέχου τῶν σαρκικῶν κτλ. For σωσαι το πν(ευμ)α cf. e. g. 1 Cor. v. 5 ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.

13. αποσχου : ἀπέχου M, *Const. Apost.* The present tense is expected.

14. σαρκε[ι]κων επιθυμειων : σαρκικῶν καὶ σωματικῶν ἐπιθ. M, σαρκ. καὶ κοσμικῶν ἐπιθ. *Const. Apost.* κοσμικῶν was adopted by Bryennios and preferred by Harnack (pp. 5, 172) who however hesitated to accept it in his text ; cf. Titus ii. 12 ἀρνησάμενοι . . . τὰς κοσμικὰς ἐπιθυμίας, 2 Clem. xvii. 3 μὴ ἀντιπαρελκώμεθα ἀπὸ τῶν κοσμικῶν ἐπιθ. The variation in M and *Const. Apost.* as to the second epithet may perhaps be regarded as an argument for its omission with **1782**, which has also in its favour the analogy of 1 Pet. ii. 11 ἀγαπητοί, παρακαλῶ . . . ἀπέχεσθαι τῶν σαρκικῶν ἐπιθ.

16. ελεγξεις : so M. The ξ, though little of it remains, is practically certain, and οὓς δὲ ἐλέήσεις, which Hilgenfeld inserted after ελεγξεις from Καν. ἐκκλ., is therefore excluded. *Const. Apost.* (vii. 5), like M, make no reference to ἔλεος, but are here rather compressed.

16–17. ω(ν) δε : so Καν. ἐκκλ. : δὲ ὧν M. Both M and Καν. ἐκκλ. have προσεύξῃ.

23. απο was inadvertently repeated in turning over the page. There seem to be traces of a bracket after the ο and of a horizontal dash underneath the three superfluous letters, but this corner is so much discoloured and rubbed that it is difficult to be sure whether or how they were cancelled.

24. πραγματος : om. M, *Const. Apost.*, Καν. ἐκκλ. πραγματος may have been inserted to obviate the ambiguity in gender of πονηρου (cf. the opposite rendering of the Latin *ab homine malo*), but on the other hand the homoeoteleuton would make the loss easy.

25. πονηρου : so M, Καν. ἐκκλ. ; κακοῦ *Const. Apost.*

26. ομοιου : ἀπὸ παντὸς ὁμοίου M, *Const. Apost.*, Καν. ἐκκλ.

αυτου : so M, Καν. ἐκκλ. ; αὐτῷ *Const. Apost.*

28. επειδη οδηγει : so Lat. *quia . . . ducit* ; ὁδηγεῖ γάρ M, Καν. ἐκκλ. ; *Const. Apost.* omit the epexegetic clause. ἐπειδὴ ὁδηγεῖ occurs three times in verses 4–6 of this chapter.

1783. HERMAS, *Pastor*, *Mand* ix.

6 × 9·3 cm. Early fourth century.

This fragment, the fourth from the *Shepherd* to be obtained from Oxyrhynchus (cf. **404**, **1172**, **1599**), consists of the lower portion of a vellum leaf containing a few verses from *Mand* ix. Seven lines are missing at the top of the verso, and on the assumption that the upper margin was of the same depth as the lower the height of the leaf when complete may be estimated at 13 cm. The hand is a round upright uncial of medium size and rather graceful appearance, which may be referred to the earlier part of the fourth century. There is no trace of ruling. One instance occurs of a stop in l. 4. θεός and κύριος are contracted as usual, but not ἄνθρωπος (l. 5).

The leaf is a palimpsest, but the original text, which ran in the reverse direction, is so much obliterated that its identity has not yet been established. It was prose, written apparently in lines of much the same length as those of the *Shepherd*, and in a hand which looks very little earlier in date. Among the few words which have been recognized with the aid of a reagent are . . . *τον περιεσχισ*[*θη, ου μονον τω, και πληρω.*

This fragment is approximately contemporary with **1172** and **1599**, and shows a text of a somewhat similar type. It is not free from errors (e.g. ll. 5, 6), but in several places it is superior to the Codex Athous, here the only continuous Greek authority, and supports corrections which editors have adopted from other sources. For the passage covered by **1783**, the testimony of the Athous (ca) and the Latin and Aethiopic versions is supplemented by a fragment printed from an early MS. by J. E. Grabe, *Spicil. ss. Patrum*, i, p. 303 (ed. 2), and extracts found in Ps.-Athanasius and Antiochus. In the collation below the transcript of the Codex Athous given by K. Lake in *Facs. of the Athos fragments of the Shepherd of Hermas* has been utilized, besides the editions of Gebhardt-Harnack and Hilgenfeld.

Recto.

. . . . . .
πολυσπλ[α]γχνιαν αυτου οτι *Mand.*
ου μη σε [ε]νκαταλειψει αλλα το ix. 2
αιτημα της ψυχης σου πληρο
φορησει· ουκ εστιν ο θ̄ς ως οι
ανθρωποι μνησικακουντες
αλλ αυτος αμνησικακητος εστιν

Verso.

. . . . .
παντων των α[ιτηματων σου *Mand.*
ανυστερητος εση εαν αδιστα ix. 4
κτως αιτηση παρα του [κ̄υ] εαν
δε διστασης εν τη καρδια σου
ου μη λαβεις των αιτηματων
σου οι γαρ δισταζοντες εις τον
θ̄ν ουτοι εισιν οι διψυχοι και

1. *την*] *πολυσπλ*[*α*]*γχνιαν*: so recent edd. with Grabe's fragment; *τὴν πολλὴν εὐσπλαγχνίαν* ca, Ant(iochus), Athan(asius) Cod. Guelf. (*τὴν πολυευσπλ.* Cod. Paris.).

2. [*ε*]*νκαταλειψει*: so Athan. Cod. Guelf., &c. *ἐγκαταλίπῃ* ca (*ἐγκαταλείπῃ* Grabe's fragment).

4. *εστιν ο θ*(*εο*)*ς*: *ἔστι γάρ* ca, omitting *ὁ θεός*, which Hilgenfeld and Gebhardt-Harnack add from Grabe's fragment, Ant., Athan., both Latin versions, and the Aethiopic.

5. l. *οἱ μνησικ.* with ca and Grabe's fragment; the omission of *οἱ* (due no doubt to the termination of *ἄνθρωποι*) is found also in Ant. and Athan. Grabe's fragment adds ⟨*εἰς*⟩ *ἀλλήλους* after *μνησικ.*

6. *αμνησικακητος*: *ἀμνησίκακος* ca, &c. *ἀμνησικάκητος* occurs elsewhere only in Polyb. xl. 12. 5 in a passive sense.

15. *ανυστερητος*: so ca, Hilgenfeld, Gebhardt-Harnack; *ἀστέρητος* Athan. Cod. Paris.

εαν: so Gebhardt-Harnack with Athan. Cod. Paris., the older Latin, and the Aethiopic; *ὅσα ἄν* ca, Hilgenfeld.

16. *αιτηση*: *αἰτήσῃς* ca, Athan. Cod. Paris.

17. *δε*: so edd. with Athan. Cod. Paris., the Palatine Latin, and Aethiopic; om. ca.

18. *ου μη λαβεις*: *οὐδὲν οὐ μὴ λήψῃ* ca, Athan. Cod. Paris.

20. *οι*: so ca, Ant.; *ὡς* Athan. Cod. Paris., om. Cod. Guelf.

1784. Constantinopolitan Creed.

6·5 × 19·8 cm. Fifth century.

This copy of the so-called Constantinopolitan Creed, which as being an enlargement of the Nicene Creed has commonly passed under the latter name, is still older than that of the Nicene Creed published in P. Rylands I. 6. It is written in an upright semicursive hand which may be referred to the second half of the fifth century. In l. 3 *υ* of *τον* is written as a semicircle above the *ο* and a common abbreviation of *και* is used in l. 6. *θεός*, *κύριος*, *Ἰησοῦς*, and *Χριστός* are contracted, but not *πατήρ*, *υἱός*, or *ἄνθρωπος*. *ο* and *ω*, as often happens in documents of this period (cf. e. g. **1130**, which is approximately contemporary), are repeatedly interchanged.

The origins of this Creed are obscure. According to Nicephorus (*Hist. Eccles.* xii. 13) it was framed by Gregory of Nyssa, but the Acts of the Council of 381, to which it is attributed, are not extant, and its first authoritative appearance is in the Acts of the Council of Chalcedon (A. D. 451), by which 'the Creed of the 150 holy Fathers assembled at Constantinople' was reaffirmed. That the present copy was made not very long after that event would be a natural supposition. Apart from misspellings it agrees so far as it goes with the ordinary text; unfortunately it breaks off before the eighth article, in which the 'Filioque' was inserted at an uncertain date, is reached, though that addition is not likely to have been incorporated here.

☩ *πιστευωμεν ει[ς] ενα θν̄ πατερα παντοκρατορα* [[*τορα*]] *ποιητην* [*ο*]*υνου*
και γης ορατων τε παντων και αωρατων και ει[[*ε*]]*ς ενα κν̄ Ιν̄ Χν̄*
των υἱον του θῡ των μονογενην τον εκ του πατρος γεννηθεν[*τα πρ*]*ο*
παντων των αιωνον φως εκ φοτως θν̄ αληθι[*νο*]*ν εκ θῡ* [*αληθινου*
γεννηθεντα ου ποιηθεντα ωμοουσιον τω [*π*]*ατρι δι ου* [*τα παντα εγενε*
τω [*τον*] *δι ημας τους ανθρω*[*πο*]*υς κ*ς *δια την ημετ*[*ερ*]*αν σω*[*τηριαν*
. . . . . .

3. *μονογενην*: this form of the acc. is a vulgarism common from the Roman period.

4. *θ*(*εο*)*ν*: the *ν* has been written over an original *ς*, which being in darker ink looks at first sight like the later letter, but that this appearance is deceptive is shown by *αληθι*[*νο*]*ν*.

1785. Homilies?

Frs. 2+3 6·6 × 13·8 cm. Fifth century.

A fragmentary papyrus leaf, apparently from a collection of discourses which at present remain anonymous. The style of Frs. 2–4 recto, concerning concupiscence, of which a series of Biblical instances is cited, recalls that of **1603**, now identified as (Pseudo-)Chrysostom *In decollationem Precursoris* (λόγ. ϙθ), but efforts to trace **1785** among the works of that voluminous author have so far not been successful. Other fragments of homilies cast in a somewhat similar mould are **1601–2**. That the several fragments, of which a few are too insignificant to be worth printing, are all from the same leaf is likely though not certain. Frs. 1–5 recto and Fr. 1 verso. 1–6 are written in fairly regular slightly sloping uncials of medium size; at Fr. 1 verso. 7 the hand changes, and from this point onwards approximates to cursive. Apparently ll. 5–6 are remains of a heading, and ll. 7 sqq., where the second hand begins, are a fresh discourse, which is of a hortatory description and relates to reverence and godly fear. A fifth-century date seems to be indicated, more especially by the second hand. The ink throughout is of the brown colour characteristic of the Byzantine period. A mark like an enlarged comma is employed with some freedom to divide words, and two or three instances of the rough breathing occur on the recto, where also a high stop is once found (Fr. 1 recto. 7).

Fr. 1 recto.

. . . . . .

] · [· · · · ·] · · [

θ]ανατος και [

]αντων απο δικαιο[

δικ]αιων εντολων θῡ α̣[

]τ̣ως αθεος εστιν, ὅτ[ι

] κατεφρονησα[ν

? ὃ]δ̣ου . [·]υ· και α . [

] θ̣ς̄ κα[

ψ]υχησ[

ο]ι οφθ[αλμοι ?

. . . . . .

Frs. 2–4 recto.

. . . . . .

[16 letters *ενεκεν συνο]υ̣σι̣[ασ]μ̣[ου*
[κ]α̣τ̣ε̣ψ̣ε̣υ̣[σαντο οι πρεσβυτεροι] κατα Σουσαν [
[ν]ας ἕνεκεν [συν]ου[σιασμου η γυ]νη του αρ[χι
[μ]αγειρου κα[τ]εψευδομαρτ[υρησεν του Ιω
[σ]ηφ ενεκεν [σ]υνουσιασμου [απωλο]υ̣τ̣[ο πολ
[λοι] απο της φ[υλη]ς Βενιαμειν [ο]λ̣ι̣γ̣[οι δ]ε̣ εσ[ω]θ̣η
[σα]ν ενεκεν [σ]υ[νο]υσιάσμου· οι Σοδομειται
[εν]εκεν συνουσιασμου ὁι απο του Κα
[. . . . .]μ̣[. .] ενεκεν συνουσιασμου οι ε̣ν̣ τη
[. . . ε]νεκεν συνουσιασμ[ο]υ, η γυνη [το]υ
[. . . . . .]σ . [.] ε–ξουσιαζει αυ̣[της ?] α̣ν̣ηρ
[. . . . . ? υπ]ο̣ του ἰδιου [. . . .] . ο̣ν̣[. . . Fr. 4
[18 letters]σε̣[. . . . .]ν σκυθ[ρω
[π 25 „]ναν χο[
[27 „] . [. . . .
. . . . . .

Fr. 5.

. . .
β]α̣σιλ[
]ο̣σ̣[
]υ̣ρη[
. . .

Fr. 1 verso.

. . . . . .
] . . [
]ο̣σιν ε̣ξ̣ εναν[τι
]α̣ ει̣π̣[ε]ν̣ ο θ̄ς̄ και δια . [
]α̣ι̣ τουτ[[. . . . .]] [
κατ]α τονδε νου̣ν̣ λογος̣, λογο̣[ς
]′

2nd hand] . . ω̣ν ο[. . .]σ̣α̣[
]επεμπ̣[
]
. . . . . .

Frs. 2–4 verso.

. . . . . .
. [. .] . ι̣λ̣ . . . [
εξ̣ αρχης οσ̣[17 letters]ο̣υ γαρ παν[. . .
.]ε̣ περι̣βο̣[. . . . . .]ο̣ . [.] . ε̣ις απα̣[σα]ν̣ ευλαβει[αν . .
. . . . . α]νηρ ευλαβης κ̣ς φ[ο]βουμενος . . [. .
5 .] . [. .] κ̅ν̅, . [.] . . ι̣ . [.] ευλαβης απο ν̣[.] . . τ̣ . α̣ εθνους [. . .
.]δα αυτων υπο τον ο̅υ̅ν̅ο̅ν̅ α[. . . .] . α φοβουμε[νος
ην̣
ε[.] . . τον κ̅ν̅, τω δε φοβω του θ̅υ̅ εκκλει̣σ̣[ας και
αναρπ̣α̣ξ̣ας απο κ[ακο]υ̣ μη ισθι φρο[νη]μ[ατ . . . . . .
ζε[. .] . . τω φοβου δε τον κ̅ν̅ και ευ̣ κα̣λ̣[. . . . . .
10 . . .] . ε̣ξ̣[. . . .]κ̣ου τοτει'α̣σ̣'[. . . .]ν̣[
. κ]ακο̣ς, εφ[. . .] ευ̣ λε . . [
.] γενεσις̣ [
. . .] φ̣[ο]βε[.] . [
. . . . . .

Fr. 1 recto. That this fragment is to be placed above Fr. 2 is shown by the change of hand on the verso.

7. The first letter must be α, δ, or λ, and if, as seems probable, the vestiges above the line represent a rough breathing, ὁδοῦ or ὅλου is indicated, the word following perhaps being σου; otherwise δουλ̣[ο]υ could well be read.

8. θ(εο)ς is doubtful, the cross-bar of θ being rather indistinct, and the form of the sign of abbreviation unusual. Possibly the oblique stroke might be taken as meant for a mark of division between]υ and και, but it is rather farther away from the υ than would be expected, and with the stop above the line would also be superfluous; cf. however Frs. 2–4 verso. 7, where a somewhat similar stroke occurs apparently as a mark of punctuation.

Frs. 2–4 recto. The position of Fr. 2, giving the ends of ll. 1–3 is certain, but that of Fr. 4, which contains the ends of ll. 12–15, with a vestige supposed to belong to the α of ανηρ in l. 11, is less clear.

2. Either [κ]ατεψευ[σαντο or [κ]ατεψευ[δομαρτυρησαν (cf. l. 4) is probable and the former must be preferred if οι πρεσβυτεροι is right. Σουσαννα is the spelling of BAQ; Σωσαννα B rescr.

3. αρ[χιμ]αγειρου: so the LXX in Gen. xxxix. 1.

5–6. The incident referred to is related in Judges xix–xx. At the end of l. 5 απωλο]υτ[ο πολ]λοι is very conjectural, especially as there is barely room for [λοι] before απο in l. 6.

7. οι Σοδομειται (Gen. xix) and the following nominatives lack a verb, e. g. διεφθαρησαν, and the angular symbol preceding οι may be interpreted as referring to this loss, which was perhaps supplied in the margin.

8. Dr. Bartlet suggests that Κα . . . may be Καπερναούμ, referring to Matt. xi. 23, but this can only be restored on the assumption of a misspelling.

11. The explanation of the dash between the ε and ξ of εξουσιαζει is not evident. There is a hole in the papyrus immediately below it. υ of αυ[τησ may be λ, e. g. αλ[λα ο].

Fr. 5. 3. A combination with Frs. 2–4. l. 2 [κ]ατεψευ[δομαρτ]υρη[σαν is possible, though unconvincing.

Fr. 1 verso. 4. The latter part of this line has apparently been washed out.

6. Whether part of an oblique stroke immediately after the lacuna belongs to a letter, e. g. υ, or some other sign is doubtful.

Frs. 2–4 verso. 1–2. The margin being lost both here and in ll. 7–9, the point at which the lines began, though fixed with probability, is not quite certain.

7. ο of τον has been corrected, perhaps from η.

8. φρο[νη]μ[ατ . . . : or possibly φρο[νι]μ[ωδησ, a form found in some MSS. of Philostratus 705, which would suit the space rather better than φρο[νη]μ[.

10–13. The letters] . εξ[, κ]ακος εφ[in ll. 10–11, and ll. 12–13 are on Fr. 4 which is doubtfully placed; cf. note on Frs. 2–4 recto. In l. 10 the signs resembling inverted commas above ασ (or μ?) may perhaps be regarded as marks of cancellation.

1786. Christian Hymn with Musical Notation.

29·6 × 5 cm. Late third century. Plate I.

This interesting fragment of what is by far the most ancient piece of Church music extant, and may be placed among the earliest written relics of Christianity, is contained on the verso of a strip from an account of corn, mentioning several Oxyrhynchite villages and dating apparently from the first half of the third century, though later than the Constitutio Antoniniana, since some of the persons named are Aurelii. The text on the verso is written in long lines parallel with the fibres in a clear upright hand which approximates to the literary type but includes some cursive forms, e. g. the ε of [π]ατερα in l. 4. Above each line of text the corresponding vocal notes have been added in a more cursive lettering, whether by the same hand or another is not easy to determine. The character of both scripts appears to point to a date in the latter part of the third century rather than the early decades of the fourth. This hymn was accordingly written before either P. Amh. 2 or *Berl. Klassikertexte* VI. vi. 8, which are both assigned

to the fourth century. Unfortunately only its conclusion is preserved, and that very imperfectly, four lines out of the five being disfigured by large initial lacunae. Nevertheless the general purport of what remains is fairly clear. Creation at large is called upon to join in a chorus of praise to Father, Son, and Holy Spirit, and the concluding passage is the usual ascription of power and glory to the 'only giver of all good gifts'. The original extent of the hymn cannot be gauged from the recto, for though the strip evidently came from the latter part of the column of accounts, the breadth of this is unknown, and a second column, or more, may of course have followed.

The early date indicated by the character of the handwriting is reflected in the metre, which is purely quantitative and uninfluenced by accent. Owing to the mutilation of the fragment the metrical scheme cannot be closely followed, but the rhythm was apparently anapaestic and may be analysed as a series of dimeters, either acatalectic, catalectic, or brachycatalectic. A short syllable is allowed to replace a long at the end of a *colon*, and the first syllable of ἀμήν is lengthened *metri gratia*. It is noticeable that the metre of both P. Amh. 2 and *Berl. Klass.* VI. vi. 8 is analogous, and the anapaestic measure thus seems to have been a favourite one with early Christian hymnologists in Egypt. Perhaps, as in the Berlin hymn, pairs of *cola* formed a system.

The musical notation is generally similar to that found in the rather earlier papyrus published by Schubart in *Sitzungsber. preuss. Akad.* 1918, pp. 763 sqq., the text of which has been revised and discussed by Th. Reinach in *Revue Archéologique*, 1919, pp. 11–27, and has been arranged in modern style by Prof. A. Thierfelder.[1] The notes which can be recognized with certainty are eight, ʀ φ σ ο ξ ι ζ ϵ. These all occur in the Diatonic Hypolydian key of Alypius, to which Reinach assigns also the Paean of the Berlin papyrus; that, however, is more probably to be regarded as in the Iastian key. As for the mode, there can be little doubt that it is the Hypophrygian or Iastian, as in the Epitaph of Seikilos and the *Hymn to Nemesis* of Mesomedes; cf. Gevaert, *La mélopée antique*, pp. 48 sqq. With regard to the character of the syllables and the corresponding notes, Reinach has observed that in the Berlin Paean a barytone syllable is always sung on a lower note than the succeeding accented final syllable, and that a circumflexed syllable has two notes at least. Neither of these observations holds in the case of 1786, and the former indeed can hardly be maintained of the Paean either. On the other hand, two notes are assigned to a short syllable in one instance at least (l. 4).

In addition to the notes five signs are used, all of which are found also in the Berlin papyrus. (1) A horizontal stroke is placed above notes attached to

[1] *Paean* and *Tekmessa* (Leipzig), reviewed with severity by Schröder, *Berl. Phil. Woch.* xl. 351.

syllables which are long or scanned as such (for a possible exception see l. 2, n.). (2) A curved stroke or hyphen, as in modern notation, is written below notes that are to be regarded as *legato*. (3) A symbol like a half-circle, written in the same line with the musical notes, is to be explained with Reinach as a form of Λ, a sign given by Bellermann's Anonymus 102 and signifying a χρόνος κενός or rest. According to the same ancient authority the duration of the pause was increased by the addition of various marks of length, and in **1786** ⊼, i. e. a double χρόνος, is regularly used, whereas in the Berlin text the bare symbol only occurs. There are three instances of it (ll. 2, 3, 4) corresponding with the metrical divisions; a fourth which is expected at the end of l. 4 possibly stood at the beginning of l. 5. The purpose of (4) the colon (:), which is sometimes placed in front of a note or group of notes, is not very clear. Reinach (p. 14) says that this is peculiar to the instrumental portions of the Berlin papyrus, and regards it as a *diastolê* or sign of division between two *cola*. But the same sign is to be recognized more than once among the vocal notes of the Paean also, and in **1786** it has evidently nothing to do with the separation of *cola*. According to Thierfelder, *l. c.*, it means two beats; at any rate, it probably affects the time in some way. (5) A single dot is frequently placed above the notes, and according to the anonymous authority cited above this means arsis: ἡ μὲν οὖν θέσις σημαίνεται, ὅταν ἁπλῶς τὸ σημεῖον ἄστικτον ᾖ . . . ἡ δ' ἄρσις, ὅταν ἐστιγμένον (3, 85). Some critics have considered that in that passage the terms θέσις and ἄρσις have become transposed, others, e. g. Blass, *Bacchylides*, p. 1 (so too Reinach, p. 6, n.), maintain its correctness. As Professor Stuart Jones observes, the fact that here, as in the Berlin papyrus, the symbol for the χρόνος κενός is dotted, looks like a confirmation of the latter view. Apart from this however, if the metre of **1786** is rightly regarded as anapaestic, the use of the dots seems for the most part to favour the hypothesis that they denote thesis, and they were so interpreted, plausibly enough, by Wessely in the Orestes fragment at Vienna (*Mittheil. Pap. Erz. Rainer*, v. 65 sqq.). The dot associated with the χρόνος κενός might possibly then be accounted for by catalexis. Unfortunately the Berlin papyrus throws little light on the problem, a consistent interpretation of the dots there having yet to be found. Schröder, *Berl. Phil. Woch.* xl. 352, thinks that in the second of the fragments arsis is plainly meant. Both he and Thierfelder, who takes them to denote ictus, profess to distinguish two kinds of dot, a heavy and a light, but the distinction is probably imaginary.

A transcription in modern notation has been kindly supplied by Professor H. Stuart Jones.

1 [31 letters] ομου πασαι τε θεου λογιμοι

2 [28 letters] ? πρ]υτανηω σιγατω μηδ' αστρα

φαεσφορα λ[ειπ]ε

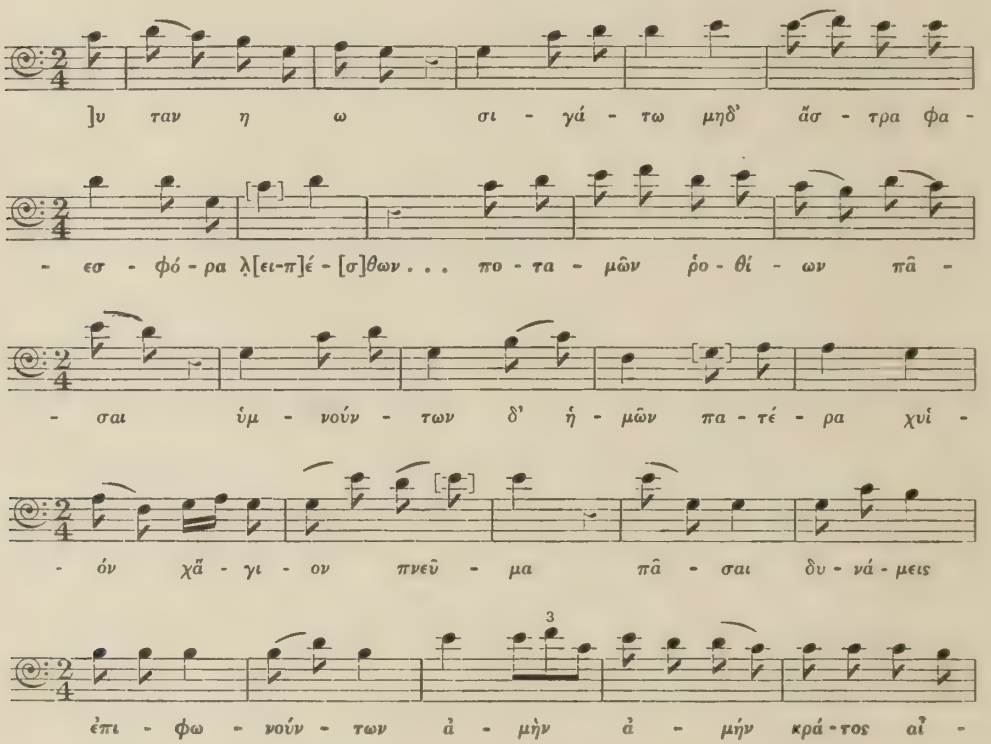
3 [σ]θων [.] . λει . [. . . . .]ρ[. . . . .] ποταμων ροθιων πασαι υμνουν-

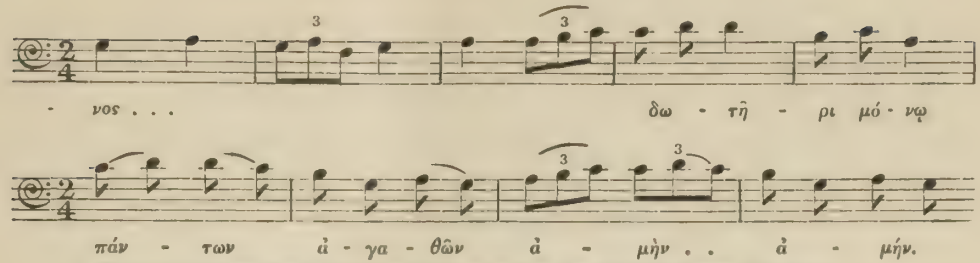
των δ' ημων

4 [π]ατερα χ' υιον χ' αγιον πνευμα πασαι δυναμεις επιφωνουντων αμην

αμην κρατος αινος

5 [. . . . .] δ[ωτ]η[ρι] μονῳ παντων αγαθων αμην αμην





1. Only slight vestiges of the musical notation are visible above this line.

2. *πρ]υτανηω*: the word is somewhat unexpected and the mark of length on the second syllable is a difficulty, but this may possibly be connected with the fact that the *η* has been corrected from *ν*. The occurrence of *η* for *ει* is common. To suppose that *ηω* = *ῆω* and that *ταν* = *τήν* or *-τηv* is much more difficult.

φαεσφορα: the surface above the note *φ* is damaged, and a dot has probably disappeared.

λ[ειπ]ε[σ]θων is very doubtful; the initial letter may be *μ* or *χ*, and *θ* may be *β*, of which no other example occurs in the papyrus. *μηδ' . . . φαεσφορα* can be constructed with *σιγατω*, and another *μ[ηδ]ε* might stand at the end of the line; or if . . . *ε[σ]θων* is rightly taken as an imperative, this may belong to what follows.

3. Perhaps *και*] *ποταμων* (sc. *πηγαί*, or something similar), with a preceding mention of the sea, but the uncertainties are too many for a convincing restoration. *λει* (or *χει ?*) is followed by a vertical stroke suggesting *γ* or *τ*, and the doubtful *ρ* may be *φ* or *ψ*. *ροθιων* is over an expunction.

4. A dot is probably to be restored above the notes on *πνευ*, the papyrus having been rubbed here. The dots on the notes from *χ' νιον* to *πνευμα* are carried on in regular succession to those of the preceding words, as if there were no pause at *[π]ατερα*. Another dot is most probably lost above the second syllable of the first *αμην*. A dot above the *α* of *κρατος* (a little below the *ν* of *των* in l. 3) is ignored in the transcription, since it is more to the right of the note *ξ* than usual and would also interrupt the sequence. The note *ξ* above *α* of *δυναμεις* is very uncertain. *δυνάμεις* is used of heavenly bodies (e. g. Matt. xxiv. 29 *αἱ δ. τῶν οὐρανῶν*: cf. also n. on l. 5) and sometimes of angels, but may here be quite general.

5. In the line of notes the second group : *σ* is very doubtfully deciphered; the upper dot of the supposed colon must be supposed to have disappeared, and the lower one is rather large. The vestiges might be regarded as a single letter, but they then suggest nothing but a rather unsatisfactory *α*, which does not occur elsewhere in the piece and would be extraneous to the mode. A dot may be lost above the mark of length and others above *φσR* and the *ι* over the second syllable of *δ[ωτ]η[ρι]*; the surface is a good deal rubbed hereabouts.

With regard to the text of l. 5, the scanty vestiges well suit *μονω*, but *δ[ωτ]η[ρι]* is highly doubtful, though some such word is demanded by the sense. In the preceding lacuna the musical notes indicate a loss of seven syllables, of which the last three were an anapaest. One more syllable at least, however, seems necessary for the metre, and it is perhaps just possible that a note is missing between : *σ* and *σ*, where there is a rather broad space and the surface is not well preserved. Something like *νῦν κεἰς αἰῶνας* (or *δόξαν νῦν κἀεὶ*) *δίδομεν* is wanted; cf. e. g. the eleventh prayer in the Greek morning service (*Εὐχολόγιον τὸ μέγα*) *ὅτι σε αἰνοῦσι πάσαι αἱ Δυνάμεις τῶν οὐρανῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.* The double *ἀμήν* at the end of the line appears to be *extra metrum*.

II. NEW CLASSICAL FRAGMENTS

1787. Sappho, Book iv.

Fr. 1 15·9 × 9·4 cm. Third century. Plate II (Frs. 1 + 2, 9).

The authorship of the following fragments, being (with P. S. I. 123) the sixth distinct papyrus of Sappho so far obtained from Oxyrhynchus, is established by one certain and two other probable coincidences with lines previously extant; some isolated words attributed by Grammarians to Sappho also occur. To which of the available books among the nine of her lyrics they belonged is uncertain, but they may be assigned with some probability to the fourth. The metre is apparently the same throughout, a two-line strophe consisting of a repetition of the verse ⏑⏑–∪∪––∪∪––∪∪–∪–⏑, which Hephaestion 64 describes as an Ionic a maiore tetrameter acatalectic, adding that it was called *Αἰολικόν* from its frequent use by Sappho, from whom he cites Frs. 76–7 as examples. Similar two-line strophes are described by Hephaest. 111, 116–17, according to whom Sappho's second and third books consisted entirely of such systems, Book ii containing poems in the *Σαπφικὸν τεσσαρεσκαιδεκασύλλαβον* (⏑⏑–∪∪–∪∪–∪∪–∪⏑: cf. Hephaest. 42), Book iii of the *ἑκκαιδεκασύλλαβον* (⏑⏑–∪∪––∪∪––∪∪–∪⏑: Hephaest. 60). Since the fifth book was of a different character, consisting partly, at any rate, if the Berlin fragments belonged to it, of poems in strophes of three lines, it seems that the only book to which the two-line strophes of 1787, which are entirely analogous to those of Books ii and iii, can be logically referred is Book iv. Perhaps this further resembled the two preceding books in the homogeneity of its contents; that supposition is not excluded by the fact that Hephaestion does not refer to Book iv in connexion with two-line strophes, and on the other hand accords both with his statement about the Aeolic tetrameter that Sappho *πολλῷ αὐτῷ ἐχρήσατο* and with the not inconsiderable remains of the present papyrus. But it is of course quite possible that poems in similar metres (cf. e. g. Sapph. 60, 62) were also included.

Like most of the papyri from this find, 1787 has suffered severely, having been torn into quite small pieces, which have not fitted together very well. The difficulty of the task of reconstruction, in which Mr. Lobel has rendered valuable assistance, is much increased by the fact that the remains of this roll were found

together with a quantity of other lyric fragments in an identical hand. There is a number of smaller pieces which cannot be assigned to one MS. or the other with any approach to security, and in these circumstances it seemed advisable to print here only such fragments as were shown by dialect or some other special indication to belong to the Sappho. A revised text of P. Halle 2, the source of which now becomes evident, is included for the sake of convenient reference. That fragment was no doubt abstracted and sold by a dishonest workman; script, metre, and date of acquisition all point to this conclusion.

The hand is a rapidly formed uncial of medium size and with a decided slope; that of **1788** is in many respects very similar. Stops in the high position occur, and accents, breathings, and marks of elision, quantity, and diaeresis have been freely added, as usual in papyri of lyric poets. Acute accents are sometimes so horizontal as to be barely distinguishable from marks of length. Two rarer symbols are a mark similar in form and position to a comma, to divide words (Fr. 8. 2), and the converse of this, a curved ligature below the line, which connects the parts of a compound word in Fr. 9. 4. Paragraphi are employed to mark off strophic couplets (cf. **1233**. 1. ii) and a coronis to indicate the conclusion of a poem. The few interlineations occurring seem all to proceed from the original scribe, who may also be credited with at any rate many of the diacritical signs.

Remains of eight poems at least can be distinguished, and the number represented is no doubt considerably larger than this. It is noticeable that three out of the four poems of which the initial letter has survived begin with E, but the fact that in Fr. 3. ii E is succeeded by O, while not definitely excluding an alphabetical arrangement, is certainly not in favour of it. Of the individual pieces there is not much to be said, since their severe mutilation, except in one or two cases, prevents the line of thought from being followed with precision, and restoration cannot be attempted with any real chance of success. Fr. 1 gives the ends of lines of a poem of some length in which Sappho dwells on the advance of age and the inevitable approach of death, passing on to a declaration, in two verses cited by Athenaeus, that to be desirable life must for her have the accompaniments of delicacy (*ἁβροσύνη*), splendour (*τὸ λαμπρόν*), and beauty (*τὸ καλόν*). The second column of Fr. 3 included two complete poems, of six and five couplets respectively, in the former of which several persons, perhaps the poet's companions, were addressed, the other being an invocation, tantalizingly mutilated, to sleep. In Fr. 4 Sappho herself is addressed by name, as in Sapph. 1 and 59 and *Berl. Klassikertexte*, V. xiii. 2. Fr. 6 is notable for a political reference, rare in Sappho as common in Alcaeus. Apparently some one is reproached for having chosen 'friendship with the daughters of the house of Penthilus', with

which the sweet song, the melody of birds, and the dewy leaves, spoken of in the following lines, are contrasted. The offender had perhaps been a member of the poet's circle, and is warned that she would no longer be welcome (l. 2, n.). Fr. 6

Fr. 2 (*a*). Frs. 1 + 2. Plate II.

. . . . . .

]λ̣εσσα[ ]ι̣δἀ[

] . πέρι̣[ ]

] . εικε . [ ]ν̣α

. . .]ί̣γοισα̣[. . .]

]ι̣δἄχθην

]α̣λ̣λ̣[. . . . . .]ύταν

]ἄτίλ̣[. . . . .]εισα

]ένᾱταν̣[. . . .]ά̣νυμόνσ̣.

]νιθῆταιστ[.]μα[.]πρόκοψιν

]πωνκάλαδωραπᾶιδεσ

]φιλ'άοιδονλιγύρανχελύννᾱν

]ν̣ταχροαγῆρασήδη

]ντοτρίχεσεκμελαιναν

]ν̣·γοναδ̣[.]υ̣φεροισι

]ησθ'ἴσανεβρί̣ο̣ισιν

]λ̣λατίκενποέιην

]ουδυνατονγενεσθαι

]βροδόπᾱχυνάνων

]καταγᾶσφεροισα[

]ονὕμωσέμαρψε[

]άτᾱνάκοιτιν

] . μέναννομισδει

]αισοπασδοι

. . .]τοῦτοκάιμοι

τολα[ ]λ̣ονλ̣έ[.]ογχε

επῑν[ ] . [. . .]ν̣ό . [

φίλει . [. . . .

καιν̣[

mentions Andromeda, a rival who is alluded to in several already extant fragments. In the small Frs. 33 and 34 further coincidences with previously known verses are probably to be recognized.

Fr. 2 (*a*). Frs. 1 + 2. Plate II.

. . . . . .

]λεσσα[ ]ιδ' ἀ[

] . πέρι [ ]

] . εικε . [ ]να

. . . θ]ίγοισα[.]

]ιδ' ἄχθην

]αλλ[. . . . . α]ύταν

]α τί λ[. . . . .]εισα

]ένα τὰν [. . . .]αν ὑμο . .

]νι θῆται στ[ύ]μα[σι] πρόκοψιν

]πων κάλα δῶρα παῖδες

ὦ] φίλ', ἄοιδον λιγύραν χελύνναν

πά]ντα χρόα γῆρας ἤδη

λεῦκαί τ' ἐγένο]ντο τρίχες ἐκ μελαίναν

]ν· γόνα δ' [ο]ὐ φέροισι

] ἦσθ' ἴσα νεβρίοισιν

ἀ]λλὰ τί κεν ποείην ;

] οὐ δύνατον γένεσθαι

] βροδόπαχυν αὖων

] κατὰ γᾶς φέροισα

]ον ὕμως ἔμαρψε[ν

]άταν ἄκοιτιν

φθ]ιμέναν νομίσδει

]αις ὀπάσδοι

[ἔγω δὲ φίλημ' ἀβροσύναν . . . . .] τοῦτο καί μοι

τὸ λά[μπρον ἔρως ἀελίω καὶ τὸ κά]λον λέ[λ]ογχε

ἐπιν[23 letters] . [. . .]νό . [

φίλει . [

καὶ ν[

Fr. 3.

Col. i.	Col. ii.
. .	. . . . .
]	έγεντ[
]	⸢ ουγάρκ[
]	⸣ επτάξατε̣[
]	δαφνασότα̣[
] .	πᾶνδάδιον[
]η̣σ̣	ῆκῆνονελὸ̣[
] .	καιταῖσιμενα[
] . .	ὸδόιποροσάν[. . . .] . . [
]	μύγισδεποτ᾽εισαιον·εκλ̣[
]	ψύχαδαγαπάτασυ̣ν̣[´
]	τέαυτ[.]ν̣δενῦνέμ̣μ̣[
]	[.]κεσθ᾽αγανα[
]	× έφθατε·καλαν[
]	⸢ τατ᾽εμματακα̣[
]	⸣ ονοιρεμελαινα[
] . ι̣	φ̣[.]ι̣ταισότατ᾽ὔπνοσ[
]	γλυκυσ̣ . έ̣ο̣σ·ῆδειν᾽ονίᾱσμ[
]	ζὰχῶρισέχηνταν δυναμ[
]	ελπισδέμ᾽εχειμηπεδέχη[
]	μηδενμακαρωνε̣λ̣[
	[—]
]	ο̣υ̣γάρκέονούτω[. ´
]	αθῦρματακαλ̣[
]	γενοιτοδεμοι̣[
]η̣ροσ·	⸢ τοισπαντα[
	⸣

Fr. 4.

. . .

[. . . . .] . σ̣ι̣τ̣α̣[

[. . . . .]ρομε[

[. . . . .]δ̣ελασ̣[

Fr. 5.

. . .

[. .]ωνμακ̣[

[.]αιτοῦτ᾽επικε . [

[.]αιμωνὸλὄφ[

Fr. 3.

Col. i.		Col. ii.
. .		. . . . .
]		ἔγεντ[ο
]		οὐ γάρ κ[ε
]		
]		Ἐπτάξατε [
]		δάφνας ὅτα [
]ης	5	πὰν δ' ἄδιον [
] .		ἦ κῆνον ἐλο[
] . .		καὶ ταῖσι μὲν ἀ[
]		ὀδοίπορος ἄν[. . . .] . . [
]		μύγις δέ ποτ' εἰσάιον· ἐκλ[
]	10	ψύχα δ' ἀγαπάτα συν[
]		τέαυτ⟨α⟩ δὲ νῦν ἔμμ[
]		[ἴ]κεσθ' ἀγανα[
]		ἔφθατε· κάλαν [
]		τά τ' ἔμματα κα[
] . ι		
]	15	Ὄνοιρε μελαινα[
]		φ[ο]ίταις ὅτα τ' ὕπνος [
]		γλύκυς θέος· ἦ δεῖν' ὀνίας μ[
]		ζὰ χῶρις ἔχην τὰν δύναμ[
]		ἔλπις δέ μ' ἔχει μὴ πεδέχη[ν
]	20	μηδὲν μακάρων ἐλ[
]		οὐ γάρ κ' ἔον οὕτω [. !
]ηρος·		ἀθύρματα κάλ[
		γένοιτο δέ μοι [
		τοὶς πάντα[

Fr. 4.

. . . . .
[. . . . .] . σιτα[
[. . . . .]ρομε[
[. . . . .]δελασ[

Fr. 5.

. . . .
[. .]ων μακ[
[κ]αὶ τοῦτ' ἐπικε . [
[δ]αίμων ὀλοφ[ώιος ?

[.]ρο . ἡννεμε[
ψαπφοισεφιλ[
κύπρωι̣β̣[.]σίλ[
κάιτοιμεγαδ[
[.]σσοισφαεθωι̣[
πάντ̄αικλεοσ[
κ̄άισενναχερ̣[
. ρ̣[. . . . .]ν̣π̣[
. . .

Fr. 6.

]σεμίκα
]ελα[. . . . .]άσ'εγωυκεᾶσω
]ν̣φιλότ[. . .]ἡλεοπενθιλήᾱι̣ν̣[
]δακα̣[. . .]τροπε·αμμα̣[
]μελ[. .]τιγλύκερον . [
]ᾱμελλιχοφων[
]δει·λιγυρᾰιδ'ᾰ̓ή[
]δροσ̣[.]εσσα[
. . .

Fr. 8.

]αθανα[
]ερα,σε[
¯]λον [
]εδοισιν̣[
]α̣θεισεν[
]αιγινη[
]ν̣ακ[
. .

ουμανεφίλησ[
νυνδ'εννεκα[
τοδ'άιτιονουτ[
ουδενπόλυ[.]ε̣ . [
[.]υδ'ά̣[
. . .

Fr. 7.

]ιγάρμ'απυτασ[
]μωσδ'[
]ίσανθεοισιν [
]ασᾱναλίτρα[
]δρομεδαν̣[.] . [
]τ̣α . . . κα̣[
]ρόπονα[
]ο̣ρ̣ο̣νουκατισ[
]τυνδαρίδαι[
]χαρίεντ'ᾰ . [
]ηκέτισυν[
·β· ·κη·
] . α[. . .]α[
. . . .

Fr. 9. Plate II.

]οδέρκενεπ̣ωμοσσ[
]ν̣έτι·τανπαΐδαδε[
]βρ[.]τανκὰν̣χὲρρὶθ[
]εν[. . . . .]παρε[
. . . .

[.]ρο . ήννεμε[
Ψάπφοι, σὲ φίλ[
Κύπρῳ β[α]σίλ[
καίτοι μέγα δ[
[ὅ]σσοις Φαέθων [
πάντα κλέος [
καί σ' ἐνν Ἀχέρ[οντος
. ρ[. . . . .]νπ[
. . . . .

Fr. 6.

] σε Μίκα
]ελα[. . ἀλλ]ά σ' ἔγω'νκ ἐάσω
]ν φιλότ[ατ'] ἤλεο Πενθιλήαν
]δα κα[κό]τροπ'· ἄμμα[ς
] μέλ[ος] τι γλύκερον . [
]α μελλιχόφων[ος
ἀεί]δει· λίγυραι δ' ἄη[δοι
] δροσ[ό]εσσα[
. . . . . .

οὐ μὰν ἐφίλησ[
νῦν δ' ἔννεκα [
τὸ δ' αἴτιον οὐτ[
οὐδὲν πόλυ [.]ε . [
[ο]ὐδ' ἄ[
. . . .

Fr. 7.

? κα]ὶ γάρ μ' ἀπὺ τᾶς [
ὔ]μως δ' [
] ἴσαν θέοισιν
] ἄσαν ἀλίτρα[
Ἀν]δρομέδαν [.] . [
]τα . . . κα[
τ]ρόπον ἀ[
]ορον οὐ κατίσ[χ
] Τυνδαρίδαι[ς
] χαρίεντ' α . [
μ]ηκέτι συν[
β κη
] . α[. . .]α[
. . . . . .

Fr. 8.

] ἀθανα[τ
]έρα σε[
]λον
]έδοισιν [
]αθεισεν[
]αιγινη[
]νακ[
. . .

Fr. 9.

]οδέρκεν ἐπώμοσσ[
]ν ἔτι· τὰν παῖδα δὲ [
? ἀ]βρ[ό]ταν κἀν χεριθ[
]εν[. . . . .] παρε[
. . . . .

Fr. 10.

] . οναυ[
]ηνουδε[
]ησῑ́μερ[
]τ̣ᾱιδάμα[
] . ανθοσ·[
]μερον[
]ετερπ[
. . .

Fr. 11.

. . . .
]ι̣β̣[. .]ρ̣α̣ι̣ [
]α
]αναφροδι[
]δυλογοιδ'ερ[
]σ̣αλλοι
]ῐ̣σ̣εχοισα [
] . εναθαᾱσ̣[
]α̣λλει [
]ασεερσασ̣[
. . . .

Fr. 12.

. .
]αμ̣π[
]λέσειεν[
]ῑ́ηλελά[
]εθελω[
]εχην̣[
]ζ̣'έφᾰ . [
]ᾱλίκ[
. .

Fr. 13.

. . .
]α̣μα̣λλ̣[
]ναμ[
]ν̣δ'εῖμ'ε[
]ρ̣σομέν[
´]λικ'υπα[
] . . [.]β̣α[
]σ̣γαρε̣π̣αυ[
]μανκαπυ̣γυε̣[
]αρμονίασβ̣[
]αθηνχορον·ᾱ̣́α[
]δ̣ελίγηαν[
]ατόνσφι[
]π̣αντεσσι̣[
]επ̣[.] . [
. . .

Fr. 14.

. . .
]αμμ̣[
]ι̣και̣[
]ποῑσαῐ[
]κ̣λεηδον̣[
] . πλοκαμ[
]ε̣σδᾰ̇μ̣α[
]ανθρώπ[
]λ̣υμαιν . [
]τ̣εκ̣αιπ̣[
. . .

Fr. 16.

. . .
]βροδο[
]ε̣ν̣θ[
]ρ̣αιμ[
. . .

Fr. 15.

. . .
]τ̣οσεσ[[. [
]παντα[
δ̣
] . ατέρα[
]λοκα[
]´[
. . .

Fr. 17.

. . .
]
] . θι̣ . . [
]νάισχρ[
]
]αμοι[
]τε
]τι[
. . .

Fr. 10.

] . ονανι[
]ην οὐδε[
]ης ἴμερ[ο
]τᾳ δάμα[
] . ἄνθος· [
ἴ]μερον [
]ετερπ[
. . . .

Fr. 11.

. . . . . .
]ιβ[. .]ρᾳι [
]α
]αν Ἀφροδί[τα
ἀ]δύλογοι δ' ἔρ[ωτες ?
]ς ἄλλοι
α]ις ἔχοισα
] . ενα θαάσ[σ
]άλλει
]ας ἐέρσας
. . . . . .

Fr. 12.

. . . . . .
]αμπ[
]λέσειεν [
]ἶη λελά[θ
]ε θέλω[
] ἔχην [
]ζ' ἔφα . [
] ἀλίκ[εσσι
. . . . . .

Fr. 13.

. . . . . .
]αμαλλ[
]ναμ[
]νδ' εἶμ' ἐ[
]ρσομέν[
]λικ' ὑπα[
] . . [.]βα[
]ς γὰρ ἐπαυ[
]μαν κἀπυγνε[
] ἁρμονίας β[
]άθην χόρον· ἄα[
] δὲ λίγηαν [
]ατόν σφι [
] πάντεσσι [
]επ[.] . [
. . . . . .

Fr. 14.

. . . . . .
]αμμ[
]ι καὶ [
]ποις αἰ[
] κλεηδον[
] . πλοκαμ[
]ες δ' ἁμα[
] ἀνθρώπ[
] λυμαιν . [
]τε καὶ π[
. . . . .

Fr. 16.

. . . .
] βροδο[
]ενθ[
]ραιμ[
. . .

Fr. 15.

. . . . . .
]τος ἐσ[
] πάντα[
] . δ' ἀτέρα[
π]λοκα[μ
]΄[
. . . . . .

Fr. 17.

. . . . .
]
] . θι . . [
]ν αἴσχρ[
]
]αμοι[
]τε τι[
. . . . .

Fr. 18.

. . .
] . ουδε[
]ταυταλ̣[
]λαισιμ[
]πλη̂ονι̣[
]'αμφ[
] . σθεο . [
]έ̣ρωσ . [

Fr. 19.

. . .
] . . . φ[
] . [.]'θύραν̣[
] . οιχάλέπ̣[
]δεκύ̣[
]τ̣οπάληνόι̣[
]ε̣[
. . .

Fr. 20.

Col. i.

. .
]
]
]
]
]
]σην
. .

Col. ii.

. .
[
. .

Fr. 21.

αλ[
εγ̣[
φ[
ξα[
οπ[
ήλ̣[
τ̣[
. .

Fr. 22.

α[
π[
συ[
κ[
τ . [
. .

Fr. 23.

ο̣υ[
ὲμ̣[
σεδ[
πα[
. .

Fr. 24.

. .
κατ[
μήμ̣[
δώ . [
. .

Fr. 25.

. .
[.] . [
κα[
ται̣[
τα[
. .

Fr. 26.

. . .
]αι̣[
]σετα[
]υ̣μαιν̣ . [
]έτεχα[.]ρο̣[
]ι̣δῐδόισ[
]δενᾱμὲσ̣[
]οσσύγᾱ[
]ᾱ̣λονα[
]ι̣δαλ[

Fr. 27.

. . .
] . [
]μητε̣[
]δ̣ίαισᾰ [
]εσ̣·αλλ̣[
]φρα[
]'[
. . .

Fr. 28.

. . .
]αμ̣ο̣ι̣[
]αμμα[
]νπε[
]λην[
]τ̣εέ . [
]μ̣ο̣νω[
]μώ[
] . [
. . .

Fr. 29.

. . .
] . . [.] . [
] . σὰδ[
]λ̣α[
]νίᾱν[
]λ̣υρ̣[
]ιμεδ . [
]μᾱστε̣[
] . κ[
. . .

Fr. 18.

. . . . .
] . οὐδε[
] ταῦτα λ[
]λαισί μ[
] πλήονι [
] ἀμφ[
] . σθεο . [
]έρωσ . [

Fr. 19.

. . . . . .
] . . . φ[
] . [.] θύραν [
] . οι χάλεπ[
] δὲ κύ[
] τὸ πάλην οἴ[
]ε[
. . . . . .

Fr. 20.

Col. i.

. . .
]
]
]
]
]σην
. . . .

Col. ii.

. .
[

Fr. 21.

ἀλ[
'Εγ[
φ[
ξα[
ὀπ[
ἤλ[
τ[
. .

Fr. 22.

ἀ[
π[
συ[
κ[
τ . [
. .

Fr. 23.

οὐ[
ἐμ[
σὲ δ[
πα[
. .

Fr. 24.

. . .
κατ[
μή μ[
δώ . [
. . .

Fr. 25.

. .
[.] . [
κα[
ται[
τα[
. .

Fr. 26.

. . . . . .
]αι[
]σετα[
]υμαιν . [
]έ τε χα[ι]ρο[
]ι διδοίσ[
]δεν ἀμεσ[
]ος σύ γα[
]αλον ἀ[
]ιδαλ[

Fr. 27.

. . . . . .
] . [
] μητε[
? μει]δίαισα
]ες· ἀλλ[ὰ
]φρα[
]`[
. . . . . .

Fr. 28.

. . .
]αμοι[
] ἄμμα[
]νπε[
]λην [
]τεέ . [
]μονω[
]μώ[
] . [
. . .

Fr. 29.

. . . .
] . . [.] .
] . σαδ[
]λα[
]νίαν [
] λύρ[
]ιμεδ . [
]μας τε[
] . κ
. . . . .

Fr. 30.

. . .
]εριμνα[
]γ̣ην [
] . . κο̣[
]αι . [
. . .

Fr. 31.

Col. i.

. .
]σθην
] . σ·
]
]
. .

Col. ii.

. .
ζα[
η̣ . [
. .

Fr. 32.

. . .
]ε̣λ̣ . [.] . ε̣γαμ̣[
]ασαλίτρα[
]έτ'αυ[
. . .

Fr. 33.

. . .
]απύθεσθ̣[
]χισταλ̣[
] ́. μ̣[[ι̣]]π̣[
]ερθεσ[
5]́[. .]α̣ι̣σ̣[
. . .

Fr. 34.

. . .
κάιτ'ε[
μ̣ηδεν[
νυνδ'α[
μ̣ηβολλε̣[
5 [. .]μ̣ο̣ρ̣φο̣[
. . .

Fr. 35.

Col. i.

. .
]
]
]ν
]
]
. .

Col. ii.

. .
. [
ό̣δ[
ι̣ αὶ . [
ε̣λ̣[
5 σ[
× έ[
. .

Fr. 36.

. . .
] . άιτ̣[
]λ'αυθιμε[
]νώμεθ'ὸ[
]δηῦτ'επιτ[
5]έντηδεκ̣[
]ᾱγαρεκά[
]ε̣ν̣[
. . .

Fr. 37.

. . .
]ω̣νκ̣[. .] . [
]τονόνε̣σ̣[

Fr. 38.

. . .
]πάμενα̣[
]τ̣'ώστοπέλη[

Fr. 39.

. . .
] . ο̣ιπλυ . [
]τ̣ετοκ̣ω̣[

Fr. 40.

. . .
] . ι̣[
`]λβον

Fr. 30.

. . . . .
μ]εριμνα[
]γην
] . . κο[
]αι
. . . . .

Fr. 31.

Col. i.

. .
]σθην
] . s·
]
]
. .

Col. ii.

. .
ζα[
ή . [
. .

Fr. 32.

. . . . . .
]ελ . [.] . εγαμ[
]ας ἀλίτρα[
] ἔτ' αὐ[
. . . . . .

Fr. 33.

. . . . . .
] ἀπύθεσθ[αι
]χιστα λ[
]΄μπ[
[σὺ δὲ στεφάνοις, ὦ Δίκα, π]ερθέσ[θ' ἐράταις φόβαισιν
[ὄρπακας ἀνήτω (?) συναέρρ]αισ' [ἀπάλαισι χέρσιν
. . . . . .

Fr. 34.

. . . . . .
καί τ' ἐ[
μηδεν[
νῦν δ' ἀ[
μὴ βόλλε[ο
[εὐ]μορφο[τέρα κτλ. ?
. . . . . .

Fr. 35.

Col. i.

. .
]
]
]ν
]
]

Col. ii.

. .
. [
ὅδ[
αἰ . [

Ἐλ[
σ[
ἔ[
. .

Fr. 36.

. . . . .
] . αίτ[
]λ' αὖθι με[
]νώμεθ' ὁ[
] δηῦτ' ἐπιτ[
]έν τ' ἠδὲ κ[
]α γὰρ ἐκά[
]εν[
. . . . .

Fr. 37.

. . . . .
]ων κ[. .] . [
]τον ὄνεσ[

Fr. 38.

. . . . . .
πε]πάμενα[ι
]τ' ὥστ' ὁ πέλη[ος ?

Fr. 39.

. . . . . .
] . οι πλυ . [
]τετοκω[

Fr. 40.

. . . . .
] . ι[
ἄνο]λβον

]άβροισεπιχα[ ]ολκανε . [ ]υπ'ά[ ]ακούην
]αναρτεμι[. . . . .]άυταν
]ναβλ[. . .
. . .

Fr. 41.

. .
]λαισ[
]αικιπ[
]ίνα[
]δοσε[
]ομ[
]
. .

Fr. 42.

. .
]κλα[
]ύσ . [
]ές[
. .

Fr. 43.

. .
[.]δω . [
τόλμ[

Fr. 44 = P. Halle 2 (*Dikaiomata*, pp. 182 sqq.).

]τυχοισα
]θέλ'ώντἄπάισἄν[
] . εσοννοημμα[
]ετωνκαλημι
]πεδαθυμοναῖψα[
]σατυχηνθεληση[
]ρεμοιμαχεσθα[
]λιδάναιπίθεισἄ[
]ι·συδεῦγαροισθα
]έτειταϊλλε . .
]ελασ[
. . . .

Fr. 45.

. .
σαπ[
με[

Frs. 1+2. 8. The end of this line is difficult. Either]ών or ᾱν may be read, and the letter following όν has a rounded base which, if the line is to scan, seems consistent only

] ἄβροις ἐπιχα[ ] ὅλκανε . [ ] ὑπ' ἄ[ ] ἀκούην
]αν Ἀρτεμι[. . . . .] αὔταν
]ναβλ[. . . .
. . . . . .

Fr. 41.

. . . . . .
]λαισ[
? γύν]αικι π[
]ίνα[
]δοσε[
]ομ[
]
. . . . . .

Fr. 42.

. . .
]κλα[
]ύσ . [
]έσ[
. . .

Fr. 43.

. . .
[.]δω . [
τόλμ[

Fr. 44 = P. Halle 2.

] τύχοισα
] θέλ' ὧν τ' ἀπαίσαν
τέ]λεσον νόημμα
]ετων κάλημι
] πεδὰ θῦμον αἶψα
ὅσ]σα τύχην θελήσῃ[(s)
]ρ ἔμοι μάχεσθα[ι
χ]λιδάνᾳ πίθεισα[
]ι· σύ δ' εὖ γὰρ οἶσθα
]έτει τὰ ἴλλε . .
]ελασ[
. . . . . .

Fr. 45.

Σαπ[φοῦς
με[λῶν δ ?

with σ or θ. The division ?]ἰνυμόν σ is thus suggested, but neither σε nor σο[ι] is satisfactory, though perhaps there has been some alteration.

9. στ[ύ]μο[τι] or στ[ύ]μο[σι] appears inevitable; the latter suits the size of the lacuna the better of the two. *πρόκοψις* as a synonym of *προκοπή* has not occurred previously. Cf. Alc. 35. 2.

11. *χελύννᾱν* is gen. plur.; cf. **1231**. 14. 8, n. For *χελύννα* cf. Orion 28. 15 (Sapph. 169) *ὡς παρὰ Σαπφοῖ χελώνη χελύνη*, where *χελύννα* should now be restored. The doubled *ν* is perhaps to be recognized also in Babrius 115. 4.

12. The words *χρόα γῆρας ἤδη* occurred at the end of a Sapphic line in **1231**. 10. 6; cf. l. 17, where there is a similar doublet of **1231**. 1. i. 33, and Fr. 7. 3. Either Sappho was rather forgetful, or she did not mind repeating herself.

13. Cf. Soph. *Ant.* 1092 *λευκὴν ἐγὼ τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα.*

14. *γόνα*: cf. Alc. 39. 7 *γόνα Σείριος ἄζει.*

17. Cf. note on l. 12 above. With regard to the accent of *γένεσθαι*, the remark of Wilamowitz, *Sappho und Simonides*, p. 99, is mistaken, the original edition of **7**. 6 being correct, and the appearance in the facsimile of an accent on the second syllable being due, as stated by Mr. Lobel, who has recollated the original, to a displaced fibre. There is therefore no conflict with **1233**. 8. 4 *λάθε[σθ]αι*, and the note on **1231**. 1. i. 33–4 is to be amended accordingly.

18–19. The idea here may well be that old age follows youth as inevitably as night the dawn (? *νὺξ*] *κατὰ γᾶς φέροισα*: the participial clause might be applied to *νύξ* as symbolizing death). *α* of *φεροισα* was probably the final letter of the line, but the surface of the papyrus is damaged.

21. Perhaps *ἐρ]άταν*, or a superlative, e. g. *κεδνοτ]άταν*. But the reference remains in doubt.

24–5. These two verses are quoted by Athen. xv. 687 A (=Sapph. 79) *καίτοι Σαπφώ, γυνὴ μὲν πρὸς ἀλήθειαν οὖσα καὶ ποιήτρια, ὅμως ἠδέσθη τὸ καλὸν τῆς ἀβρότητος ἀφελεῖν λέγουσα ὧδε· ἐγὼ δὲ φίλημμ' ἀβροσύναν καί μοι τὸ λάμπρον ἔρος* (v. l. *ἔρις*) *ἀελίω καὶ τὸ κάλον λέλογχεν, φανερὸν ποιοῦσα πᾶσιν ὡς ἡ τοῦ ζῆν ἐπιθυμία τὸ λαμπρὸν καὶ τὸ καλὸν εἶχεν* (? *εἴληχεν*) *αὐτῇ. ταῦτα δ' ἐστὶν οἰκεῖα τῆς ἀρετῆς.* Various attempts at restoration have been made, but, as is now seen, Blass alone was right in marking a lacuna after *ἀβροσύναν* and in taking *τὸ λάμπρον . . . λέλογχεν* as a complete verse, in which the only alteration needed is *ἔρως ἀελίω* (so Blass: cf. Fr. 11. 4 *ἀ]δύλογοι δ' ἔρ[ωτες* (?)) or *ἔρος τῶ ἀελίω*. In the preceding verse there are five syllables to be supplied after *ἀβροσύναν*, of which the two last are *τοῦτο*. How the lacuna remaining, a dactyl of about 6 letters, should be filled is not obvious. If *τοῦτο* = *τὸ ἁβρόν*, this was perhaps preceded by an adverb qualifying *φίλημι*, e. g. *ἔξοχα, δὴ μάλα, πόλλ' ἔτι*, or a predicate of *τοῦτο*, as *ἀδύ γε*. The papyrus may of course have agreed with Athen. in the spelling *φίλημμ'*, but *κάλημι* is written in Fr. 44. 4.

That the small fragment containing the beginnings of ll. 25–9 is rightly placed can hardly be doubted. The fact that l. 28 is the last of a column helps to confirm the coincidence of the letters *τολα[* in l. 25.

Fr. 2 (*a*). This fragment has been included on account of its similarity on both sides to the upper part of Fr. 1; but that it belongs here is not certain.

Fr. 3. ii. 4. *δάφνας*: or *Δάφνας*?

6. A dot in front of the line seems meaningless and may be accidental.

11. It does not seem possible to read *τέαυτα*, as demanded by the metre. For the spelling with *ε*, which seems to be the regular form in the papyri when the first syllable is short, cf. **1231**. 14. 4, **1233**. 2. ii. 5, &c.

13. For the small marginal cross cf. Fr. 35. ii. 6 and **841**. introd.

15. e. g. *μελαίνα[ς διὰ νύκτος* or *μελαίνα[ις πτερύγεσσιν.*

16. e. g. *κατα χεύῃ βλεφάροισι λάθαν* or *[βλέφαρ' ἄμμιν κατὰ δὴ καλύψῃ.*

18. *ζὰ χῶρις ἔχην*: the tmesis is indicated in the papyrus by the accentuation.

20. *ν[* or *χ[* may be read in place of *λ[*.

21. *ου* is more suitable than *ευ* or *αι*. The accent on *γάρ* points to *κ' ἔυν*, not *κέον*.

Fr. 4. 2. Possibly *Ἀνδ]ρομέ[δα*, whose name recurs again in Fr. 7. 5; as Lobel observes, Aristid. ii. 508 *οἶμαι δέ σε καὶ Σαπφοῦς ἀκηκοέναι . . . λεγούσης, ὡς αὐτὴν αἱ Μοῦσαι τῷ ὄντι ὀλβίαν τε καὶ ζηλωτὴν ἐποίησαν, καὶ ὡς οὐδ' ἀποθανούσης ἔσται λήθη* might perhaps be brought into connexion with ll. 5 sqq.

4. The vestiges of the fourth letter are consistent with *ζ*, *ξ*, or *τ*, but no satisfactory restoration suggests itself.

6. Below the remains of the initial *κ* there is a spot of ink which might well be the extremity of a paragraphus, but this would be out of place unless indeed these lines were in a different metre. A paragraphus may have disappeared below l. 7, as there is little left of the *κ* at the beginning of the line.

9. The supposed acute accent on the first *α* is particularly badly formed, the right-hand extremity being turned downwards; but it is difficult to see what else can be meant.

10. For the doubled *ν* of *ἐνν* cf. e. g. **1233.** 2. ii. 8, **1360.** 1. 10. *μελάθρωισιν, . . . δόμοισιν* or some synonym may be supplied.

Fr. 5. 3. *ὀλοφ[ώιος*, which must be scanned as a quadrisyllable, is suggested as accounting more naturally for the correction of the accent than e. g. any part of *ὀλοφυδνός*.

7. *ε .[* : perhaps *ε'*.

Fr. 6. 1. *Μίκα* seems best taken as a proper name, especially as *σμῖκρος* or *μῖκρος* is well attested for the Lesbian poets (Sapph. 34, **1233.** 24. 2, **1234.** 6. 8). *Μίκα* is given by the Ravennas in Aristoph. *Thesm.* 760, and *Μίκκα* is not infrequent. It is tempting to regard *Μίκα* as the name of the person addressed, but the accent is against this, since *Μῖκα* would be expected on the analogy of Sapph. 1. 1 *Ἀφρόδιτα*, 78. 1 *Δίκᾱ* (cf. Choerob. *In Heph.* c. 14). To disregard the accent in a passage so defective is unjustifiable, and *Μίκα* may be the name of a third party: 'Mica wishes to bring you here, but I will not receive you'. *σε* can hardly be Sappho herself, with a different second person in the next line.

2. *εγωνκ* is analogous to e. g. **1231.** 1. i. 23 *εμνάσθ' α[λλα]*, **1234.** 1. 11 *πῶσλυν*. The practice of making the written text represent the number of spoken syllables may be mistaken, but it is not 'modern' (Wilamowitz, *Sappho und Simonides*, p. 82).

3. The mark of length on the *α* indicates that *Πενθιλήαν* is fem. gen. plur., in agreement with some such word as *παίδων*; cf. Frs. 1 + 2. 11 n., and for the adj. *Πενθίληος*, **1234.** 6. 10.

4. *κα[κό]τροπ'* seems probable, though the letters *ακυ* must have been rather spread out to fill the lacuna. *λ* or *χ* might be read in place of *α*.

6. Cf. Aristaenetus i. 10 (Sapph. 129) *αἱ μουσικώτεραι τῶν παρθένων καὶ μειλιχόφωνοι* (l. *μελλιχ.*), *τοῦτο δὴ Σαπφοῦς τὸ ἥδιστον φθέγμα*. The form *μελίφωνος* ascribed to Sappho in the similar passage Philostr. *Im.* ii. 1 should now disappear until otherwise attested.

7. *ἄη[δωι*: cf. Schol. Soph. *Aj.* 628 *ἡ ἀηδὼ δὲ κατὰ Μιτυληναίους*. The form *ἀήδων* is given in Sapph. 39.

Fr. 7. 3. Cf. Sapph. 2. 1 *ἴσος θέοισιν*.

4. *αλιτρα*: a very small speck on the edge of the papyrus after the second *α*, if it is ink, may be a medial stop, or, possibly, a vestige of e. g. a final *ν*. The fem. *ἀλιτρή* occurs in Semonides 7. 7, and cf. Fr. 32. 2 below.

5. For *Ἀν]δρομέδαν* cf. Sapph. 41, 58.

6. There are perhaps only two letters, e. g. *μα* or *να*, between *τα* and *κα*.
8. Not *ἵμ]ερον*.
12. Probably]*μα* or]*να*. The overwritten letters enclosed between dots are variants added by the original hand.

Fr. 8. 3. The supposed mark of length may be an acute accent.

Fr. 9. This fragment is composed of two pieces, the combination of which seems certain, although l. 1 is difficult and l. 3 must be emended in order to scan. The points of junction are, l. 1 *ε|π*, l. 2 *π|α*, l. 3 *κα|ν*.
1.]*οδέρκεν* is puzzling. *ρ* is more probable than *γ*, which is the only alternative and also difficult to interpret. If *επω* is right, the *ω* was rather smaller than usual, but *εγω* is not more attractive.
3. *ἀ]βρ[ό]ταν*: or *ἀμφι]βρ[ό]ταν*.

Fr. 10. 5. The high stop is not certain, being on the edge of the papyrus; it might be the vestige of a letter.

Fr. 11. 4. *ἔρ[ωτες*: cf. Frs. 1 + 2. 24–5, n., and Himerius i. 4 *εἰς νυμφεῖον ἄγει* (sc. *Σαπφὼ*) *καὶ Ἀφροδίτην* (cf. l. 3) *ἐφ' ἅρματι Χαρίτων καὶ χορὸν Ἐρώτων συμπαίστορα. ἔρ[ασται* or *ἔρ[αντες* are other possibilities.

Fr. 12. 6. The remains of the first letter suit *ζ* better than anything else, but *σδ* would be expected, and *η* or *ει* is perhaps admissible. In the following word it is not clear whether the vestige above *α* represents a mark of short or of long quantity.

Fr. 13. 4. The first letter may be *ο* or *ω* instead of *ρ*.
8. The letter before the lacuna was apparently either *ε* or *σ*, not *α*.
10. *ἅα[*: *ἅδ[* seems to be excluded.

Fr. 14. 4. If *κλεηδον[* is one word, the fragment must be from near the ends of lines; but the division *κλέῃ δον[* (*δ' ὀν[* ?) is possible.
5. e. g.]*ι*,]*ν*.

Fr. 15. 1. *ι*, *ρ*, *υ* may be read in place of *τ*.
3. *ἄτερος* for *ἕτερος* had already occurred in **424**. 9. The interlinear insertion may be by the original scribe.

Fr. 18. 2. *λ* before the lacuna is only one of several possibilities, e. g. *δ*, *ν*.
4. An acute has been substituted for a circumflex accent; cf. e. g. Frs. 5. 3, 19. 3.

Fr. 19. 2. The mark like a sign of elision is possibly a diastolê, which is sometimes (e. g. **1789**), though not elsewhere in **1787**, placed above the line.
4. Though the papyrus is partially preserved after *κυ*, all trace of writing has disappeared.

Fr. 21. The width of the space above l. 1 suggests that this fragment, like 22 and 23, came from the top of a column, but is hardly sufficient to prove it.

Fr. 23. 4. The right-hand tip of the paragraphus is expected to be visible below this line, but the paragraphi are sometimes rather short.

Fr. 26. 3. *ι* or *ρ* can be read in place of *υ*; *ν* also is very uncertain.

5. For the alteration of accent cf. e.g. Fr. 18. 4. The second acute could be read as a circumflex.

7. The supposed mark of length is placed low and may be the tip of the cross-bar of a τ.

Fr. 27. 3. There is a short blank space after ά, which perhaps ended the line.
6. The accent is very doubtful.

Fr. 29. 4.]νίᾱν is a gen. plur.; cf. Frs. 1+2. 11, n.

Fr. 32. 1. The letters of this line are distinctly smaller than those of ll. 2–3.

Frs. 33–43. This group of fragments is distinguished by being more discoloured and rubbed than the rest. Frs. 41–3 have been included on account of their resemblance to the larger pieces.

Fr. 33. 4–5. The identification of these two verses with Sapph. 78. 1–2, though probable, is in consequence of the damaged condition of l. 5 hardly certain; however, the remains suit]αισ[quite well, and the preceding acute accent is just in the right place if ἔρραισ' was written.

Fr. 34. 1. καί τ' : or καίτ'(οι).
5, if rightly read, probably = Sapph. 76, from Hephaest. 64, Εὐμορφοτέρα Μνασιδίκα τᾶς ἀπάλας Γυρίννως. Unfortunately the letters are broken, the first and fifth especially being doubtful; the latter might well be ε, ο in this hand being generally, though not always, smaller. Since the margin is lost it remains possible that, as maintained by Bergk, the line was the first of a poem (it is perhaps worth noting that the initial letter is again Ε; cf. int., p. 27). There is also a possibility, so far as the papyrus is concerned, that P. Halle 2. 1, which may = Sapph. 77, immediately succeeded.

Fr. 36. 4. It is not clear whether the accent on δηυτ' is circumflex or acute, but the former is in accordance with **1231.** 15. 3.
5. For ἠδέ cf. **1233.** 4. 2; this in conjunction with the accented ε makes τ(ε) likely.
6. εκά[: or εκᾱ[.

Fr. 38. 2. πέλη[ος is possibly for πέλειος, 'dark'; cf. πέλεια.

Fr. 39. 1. A very small vestige after υ is consistent with ν.

Fr. 40. 1. The doubtful ι was perhaps the final letter of the line.
2. A compound is indicated by the grave accent, and ἄνο]λβον by the metre.
4. αὔταν or τ]αύταν.

Fr. 41. 5. There is no trace of ink below this line, which was perhaps the last of a column.

Fr. 44 = P. Halle 2. The revised text printed is based on the facsimile (Tafel 8) accompanying the original edition, but photographs are apt to be deceptive, and a satisfactory revision can only be made by means of the actual papyrus. The reprint in Diehl, *Supplementum lyricum*, p. 43, adds nothing material. That the interlinear signs are, of course, the ordinary accents, marks of quantity, &c., and have nothing to do with musical notation has been pointed out by Hunt, *Year's Work*, 1913, p. 78, and Wessely, *Wochenschr. f. klass. Phil.* 30. 669.
1. This line, which is the first of a column, may possibly, as the edd. say, = Sapph. 77, but apart from the doubt as to the reading there, τύχοισα is hardly enough for an identifica-

tion; cf. n. on Frs. 1 + 2. 12 above. Moreover, ll. 2–6 rather suggest an invocation to a deity.

2.]θέλώντἄπάισἄν,]θέλων τὰ παισᾶν edd.; but the facsimile shows clearly an acute accent on ε and suggests an elision mark after λ. θέλ' thus seems assured, and ὠντ can hardly be interpreted otherwise than as ὦν τ', the retracted accent replacing the circumflex, as elsewhere in papyri (cf. e. g. **223**. int.). Hence the last word will be either ἄπαισαν or ἀπαίσαν, according as the accent or the mark of quantity on the final α is accepted; ἀπαίσαν acc. fem. would conflict with other evidence.

3.]εσον edd. If, however, the facsimile may be trusted, a vestige of the letter preceding ε is visible, indicating δ or λ. For τέ]λεσον cf. Sapph. 1. 26–7 ὅσσα δέ μοι τελέσσαι θῦμος ἰμέρρει τέλεσον, **7**. 3–4, Alc. 77 Ζεὺς τελέσῃ νόημα.

6. ὅσ]σα: cf. e. g. Sapph. 1. 26 quoted in the preceding note;]σα edd.

7.]ρ (γά]ρ ?) :]· edd., who note that ρ is possible.

8. πίθεισα: cf. **1233**. 2. ii. 20 πίθει[ς. 'πιθεῖσα edd.

9.]· συδε'υπεφοισθα, σὺ δ' εὖ πέφοισθα edd., suggesting that πέποισθα was meant. The facsimile indicates the expected circumflex over ευ, and hardly justifies πεφ, the letters being too small and crowded. Apparently γαρ οισθα is quite possible, as well as]ε in front of συ.

10. τᾶ · λλε. edd., but ᾶ obviously cannot be correct, and the facsimile shows that the interlinear mark stood over the next letter and suggests a diaeresis rather than a circumflex. If the diaeresis is right, ἴλλ (i. e. ϝιλλ) seems necessary, but the termination remains in doubt; to judge from the facsimile, λε was followed by two letters or a letter and a high stop, or perhaps by a broad ν.

Fr. 45. That this fragment of a title, which was found in the immediate vicinity of **1787**, belonged to the same roll is not certain; the hand is not identical, though similar in type.

1788. ALCAEUS?

Fr. 4 18·6 × 5·8 cm. Late second century. Plate II (Fr. 15).

The following lyric fragments in Aeolic dialect proceed from the same find as **1787**, and are in a script which, though smaller, is very similar in type; the formation of some letters, however, notably μ, is different, and the two MSS. cannot be taken for the work of a single scribe. A further distinguishing feature is the presence in **1788** of marginalia in a small cursive, attributable to the later decades of the second century, and presumably contemporary with the poetical text. In one of these notes reference is made to the grammarian Didymus (Fr. 15. i. 10). Accents, breathings, &c., resemble those in **1787**, but a stop in the low position is here used in addition to the two other kinds. To what extent these adjuncts are original or secondary is not clear. By an inconvenient coincidence the present text, like the Sappho, was accompanied by other lyric but not Aeolic fragments in an apparently identical hand, and a correct ascription of the many smaller pieces is hardly attainable. Accordingly the procedure adopted with **1787** is followed in this case also, and only those fragments which

are guaranteed by the dialect have as a rule been printed. The non-Aeolic pieces probably come from the same roll as **1604**, and are reserved for a future volume; they are much broken and of no great extent.

No coincidence has been discovered in **1788** with the extant remains either of Sappho or Alcaeus, and other clear proofs of authorship are absent. The metrical evidence, however, favours Alcaeus, and style, so far as an opinion can be formed from fragments so badly mutilated, points also in his direction. The best piece is Fr. 15, containing in the second column the first five stanzas of an Alcaic poem which are sufficiently well preserved to be more or less intelligible and include a few complete or easily completed lines. This poem, addressed to a person whose name does not occur, is apparently of a hortatory character, and contains an elaborate metaphor from a vine which promised a bountiful crop but might yet yield sour grapes. An appeal in the last stanza to past example is rather in the manner of Alcaeus; cf. **1234**. 2. ii. 12, **1789**. 1. ii. 7–8. Frs. 1 and 3 are in Asclepiads, a metre evidently used by Alcaeus with some frequency. Fr. 1 gives a description of a natural scene (cf. Alc. 84, **1233**. 3. 8 sqq.)—a pleasant picture of cool water running down from the hills to the vineyards and of green reeds rustling in the breezes of spring. Fr. 2 may for the most part be in the same metre, but l. 10 ends like a hexameter (cf. e. g. Alc. 45–6), and the beginning of a new poem is perhaps to be marked at that point; the metre of Fr. 2. 10 sqq. may well recur in Fr. 7. Fr. 4, a long strip containing parts of as many as 40 consecutive lines, is in places rubbed and difficult to decipher. The metre of much of this was apparently again Asclepiad, but the lower portion shows rhythms of a different character. Asclepiads are also likely in Frs. 11 and 14 and possible in some others. Fr. 12. ii, from the end of a poem, seems to have consisted of 4-line stanzas which were neither Alcaic nor Sapphic.

Fr. 1.

. . . . . .

[. . .]λεξάνθιδοσιππ[
[. .] . ι̣θεσσ'απυλίμνασπολ[
[. .]ανεκκορύφᾱνοπποθενε[
[.]άυκᾱνψῦχρονύδωραμπελ[
5 [. . . . . ́ . .]ᾱνκαλαμοσχλῶρ[
[. . . . . .]λάδεισηρινον,ον . [
[. . . . . .]ηλεφάνην·καδδ . [
[18 letters]´[

. . . . . .

Fr. 2.

. . . . .

]μωισι̣[
´]ϊτατε . [
]·
]πυέιπη[
5]αδανδ̣ρ̣[
]αν·αιδεκ̣[
´]τ'·ωμε[.] . . . [.]λ̣α̣ι̣[
]τῶγα[[ρ]]α . οτρώμμε[
]υ̣ντο̣γενη̣ονμελανε̣μ[
10]μυριαπαντα αυτηαποτου. [
] . [.]ελί́τωσ
]όλβῶνδρ[
]ο̣[.] . ν̣
]τ̣/κα̣[

. . . . .

Fr. 3.

. . . .

]χει[
] . ευετω ταυτασ̣[γηκ̣α̣τ̣α̣τ̣ο̣[
]α ενδετωαδειν̣[
]σεται
5]λευθεραισ^α̣[
]μ̣εναι·
]γυναι̣κ̣ε̣πε[.]οσ[

. . . .

Fr. 4.

. . . .

].,ε̣τυ[
]τ̣ασεπη[
]ϊμ̣ερτ̣ονο̣ρ̣η[

Fr. 1.

. . . . . .

[. . ? π]λεξάνθιδος ἱππ[
[ὀρ]νίθεσσ' ἀπὺ λίμνας πολ[
[ἄκρ]αν ἐκ κορύφαν ὀππόθεν ἐ[
[γλ]αύκαν ψῦχρον ὕδωρ ἀμπελ[
[. . . . .]αν κάλαμος χλῶρ[ος
[. . . . . κε]λάδεις ἤρινον ὃν . [
[. . . . . τ]ηλεφάνην· καδδ . [
[18 letters]′[

. . . . . .

Fr. 2.

. . . . . .

]μῳ σι[
′]ϊ τὰ τε . [
]·
ἀ]πυείπη[
]αδανδρ[
]αν. αἰ δὲ κ[
′]τ'· ὦ με[.] . . . [.]λαι[
] τῶ γᾶς (?) ἀροτρώμμε[
ν]ῦν τὸ γένηον ·μέλαν ἔμ[μεναι·
] μύρια πάντα αὐτὴ ἀπὸ τοῦ . [
] . [.]ε λίτως
]όλβων δρ[
]ο[.] . ν
]τ( ) (ἐστὶ?) κα[

. . . . . .

Fr. 3.

. . . . .

]χει[
] . ευέτω ταῦτα σ[
γῆ κατὰ το[
]α ἐν δὲ τῷ ᾄδειν [
]σεται
ἐ]λευθέραις α[
]μεναι·
] γυναικὸ(ς) ἐπε[ὶ] οσ[

. . . .

Fr. 4.

. . . . . .

] . ἐτυ[
]τας ἐπη[
] ἴμερτον ὄρη[

]ουφωδ'υπίησ[
]δα[. . . .]εσπ[. .]δασαπ[
] . αισκολοκύνταισυπα[
]σ̣τ̣α̣ . . [. .]εο[. .]ισαπαλ[
][δ]] . . . . αι·[. . . .]δ'υπ[
]αναφ̣α̣ . . [
] . σ̣άγαθοσ·τα . [
]δ̣άμαπω[.] . [
] . ένμε̣[. .] . η . . [
]ᾱ̣ι̣[
]λιονα̣ιμ[
] . νιωκερρ[
]γαρ̣[.]σ[.]αισε . [
] . ο̣[.]εν̣άστῶ[
] . τ̣ε[.] . χ . . [
]σνâαποή[
] . υ . ασδ'·ουγαρέγω̣[
]πόνησασκατα[
] . ισκαιπολλαχαρισ[
]δ̣οισ.τοισδ'υπίσω[
]ταιπ̣[.]σ̣υνᾱιδ'όκ . [
]πολίασκυμ'αλ[.]σε . . [
] . ιστουτ'ουκοιδεν.ένοιπ̣[
]αισινομιλλειταδεηνθ̣[
]άυτω . [.]οχρήματοσ[
]κό[. . .]τ'ὠλομέν̣[
]των·τευ . ηδε[
]κακωνεσχατ̣[
]λ̣ηψῦχᾱνακατ̣[
]ν·ᾱδ'ο̣υ[.]εσσ . [
] . δ'άλλοσ[. . .]ε̣δ[
]εραι.γα̣[
]ψυχρ[.]ν̣[
]μμεν̣[.] . [

Fr. 5.

. . . .
]
]
]λα[
] . α . [.] . ι̣[.]οι[
]θαδ[. .]τοδοκ[

κ]ούφω δ' ὑπίησ[ιν
]δα[. . . .]ες π[αῖ]δας ἀπ[
]. αις κολοκύνταις ὑπα[
΄]στασδ[. .]εο[. . α]ις ἀπαλ[
]. . . . αι· [. . . .]δ' ὑπ[
]αναφα . . [
]. ς ἄγαθος· τα . [
]δάμα πω [.] . [
]. ἐν με [. .] . η . . [
]ᾳ [
]λιον αἰμ[
]. νίω κερρ[
] γὰρ [΄]σ[.]αισε . [
]. ο[.]εν ἄς τ' ὦ[
]. τε[.] . χ . . [
]ς νᾶα ποή[σ
]. υ . ασδ'· οὐ γὰρ ἔγω [
ἐ]πόνησας κατὰ [
]. ις καὶ πόλλα χαρισ[
]δοις, τοὶς δ' ὑπίσω [
]ται· π[ι]σύνᾳ δ' ὅκ . [
] πολίας κῦμ' ἄλ[ο]ς ἐ . . [
]. ις τοῦτ' οὐκ οἶδεν, ἔνοιπ[
]αισιν ὀμίλλει τὰ δέην θ[
] αὔτω . [.]ο χρήματος [
]κό[. . .]τ' ὠλομέν[
΄]των· τευ . ηδε[
] κάκων ἐσχατ[
]λη ψύχαν ἀκατ[
]ν· ἀ δ' οὐ[κ] ἔσσ . [
]. δ' ἄλλος [. . .]εδ[
]εραι, γα[
] ψῦχρ[ο]ν [
]μμεν[.] . [

Fr. 5.

. . . .
]
]
]λα[
]. α . [.] . ι [.]οι[
]θαδ[. .]το δοκ[

]ατον[.]ά̣[
] . ε̣λ̣ι̣δ̣[
] . ελκ̣εα̣[

] . ν̣αέρρ̣αν̣[
]ε̣ρα·θυ[. . .]δα . [
]ϊμ[. . . .]ηνμ̣[

. . . . .

Fr. 6.

. . . . .
´]πε[
]σπ[
]δευσ̣[.]μά[
]ῖσχοσκα̣[
´]πολλᾱν . [
]α̣ι̣[.]λέ . [
]ν̣δ[
]αιειδ[
] . [. . .]αι̣[
]ττισδεγ̣[
] . ρεικυμ[
]χ̣ωρέοντ[
]περσισυφο[
]τ̣αμ[
]ι̣όν[

Fr. 7.

. . . . . .
]ι̣ . [
] . [.] . [.] . [
]π̣υτοξω
]καταγρε[.]
] . ρονὰπυσ[
´]ρᾱτρύ[
] . βιαζ̣ω
]ουσαι
]δνη[
] . · [
. . . . . .

Fr. 8.

. . .
] . [
]δια . [
]ὰ̣ιγιβό[
´]ϊ̣λον̣[
]δ̣υ·π[
]ρεξε[
]βρόδ[
]αριε[
]ολπ[
]τ̣οκ[
. . .

Fr. 9.

]κθαλα[
]πέδιο[
]π̣ολυ[
. . .

Fr. 10.

. . . . .
]όμεν[
]ν̣τὼ[
]νκαταη[
]τουτομε . [
]τ'ομᾱ́γυ[
]αι·καδδε[
]ά̣σ̣αν[
. . . . .

Fr. 11.

. . . . .
]μενοι [
]σ̣έχω . [κτ . [ο̣ι̣π̣[
]α̣μεν̣ᾱ . [
]τ̣ισδα[
´]λην· . [
]θην
] . [
. . . . .

Fr. 12.

Col. i.

. . .
] .
] . ι̣ασ

Col. ii.

. . . .
[. . .] . . ι̣σ̣ε̣[
[. .]τετᾱ̀ιβ[
α̣γεδήμ'α[
ᾰὶτ̣ακην . [
τᾶσδενό . [
εἶπέμ'[
μηὺκο . [
τουτ'εγ̣ω̣[

]ατον[.]ά[
] . ελιδ[
] . ἔλκεα [
. . . . . .

] . ν ἀέρραν[
]ερα· θυ[. . .]δα . [
] ἰμ[έρρ ?]ην μ[

Fr. 6.

. . . . . .
]πε[. .
]σπ[
]δευσ[.]μά[
α]ἴσχος κα[
] πόλλαν . [
]αι[.] . λέ . [
]νδ[
] αἴει δ[
] . [. . .]αι[
ὅ]ττις δέ γ[
] . ρει κυμ[
]χωρ' ἔοντ[
]περ Σίσυφο[
]ταμ[
]ιόν[

Fr. 7.

. . . . . .
]ι . [
] . [.] . [.] . [
ἀ]πὺ τόξω
] κατάγρε[ι]
] . ρον ἀπυσ[
]ρα τρύ[
] . βιάζω
]ου σαι
]δνη[
] . · [
. . . . . .

Fr. 8.

. . . .
] . [
]δια . [
] αἰγιβό[
]ἴλον [
ἀ]δυ· π[
]ρεξε[
] βρόδ[
]αριε[
]ολπ[
]τοκ[
. . . .

Fr. 9.

ἐ]κ θαλα[
] πέδιο[ν
] πόλυ[
. . . .

Fr. 10.

. . . . . .
]όμεν[
]ν τῶ[
]ν καταη[
] τοῦτο με . [
]τ' ὀμάγυ[ρι
]αι· κὰδ δὲ [
]άσαν[
. . . . . .

Fr. 11.

. . . . . .
]μενοι
]ς ἔχω . [
κτ . [
οἱ π[
]αμενα . [
]τις δα[
]λην· . [
]θην
] . [
. . . . . .

Fr. 12.

Col. i.

. . .
] .
] . ιας

Col. ii.

. . . . .
[. . .] . . ισε[
[. .]τε τᾷ̣ β[
ἄγε δή μ' ἀ[
αἰ τὰ κην . [
τᾶσδε νό . [
εἶπέ μ' [
μηὐκ ὀ . [
τοῦτ' ἔγω [

Fr. 13.

. . .
]ίοισ . [
]μιονα[
]νονα[
]έποτ'α[
. . .

Fr. 14.

. . . . .
]σσεται δ[λ[
]τατοσ
] . πάθην
]ἄίσομεν[
] . [
. . . . .

πόλλακ[
πόλλύμ[
[. . .] . [
. . .

Fr. 15. Col. i. Plate II.

. . . . .
]
]
]
]
]
] . ε·
]εσσυνουσιαζοντεσ
]υνουσιαζοντεσσοιε
]ερεανανγεω
]ναυνξεσ
]αγορᾶ
]ωγυγιο
]λων
]νιξειν
]ουδιδυ
]
]
] . νεωκ . ε . ελωσεπανω
] .
]αντιτουτουτουστιχκειμ
]
]
]ν αυειισυστερο[.]
]
]σαι
]
]τιωφ[
. . . .

Fr. 13.

. . . .
]ίοισ . [
]μιονα[
]νονα[
]έ ποτ' ἀ[
. . . .

Fr. 14.

. . . . .
ἔ]σσεται δ[
λ[
]τατος
] . πάθην
]αίσομεν [
] . [
. . . . .

πόλλα κ[
πόλλ' ὕμ[
[. . .] . [
. . . .

Fr. 15. Col. i.

. . . . . .
]
]
]
]
]
] . ε·
]ες συνουσιάζοντες
σ]υνουσιάζοντές σοι ἐ-
?στ]ερεὰν ἂν γεω-
] ναῦν ξεσ-
] ἀγορὰ(ν)
] ὠγυγιο( )
]λων
]νίζειν
] οὖ(τω) Δίδυ(μος).
]
]
] . νεω( ) κ . ε . ελως ἐπάνω.
] .
] ἀντὶ τούτου τοῦ στίχ(ου) κειμ(εν).
]
]
]ν ἀν(τὶ τοῦ) εἰς ὕστερο[ν.]
]
]σαι
]
]τι ὠφ[
. . . . . .

Fr. 15 Col. ii. Plate II.

. . . . . .
λ̣[
σ'ή̣[
δμά̣ . [
ᾶσϊμ[
αι̣θέι . [
τ̣αναίο[
όμπα̣υ̣[
ν[́]κα[
τίστ'ὦπο̣ν̣[
εἰπῃ̣[
παρέσκεθ'ὸ̣[
δάὶμον'ανάιτιο[
δευοντοσουδεπ̣[. . . . .]ρ̣ανοιτ̣[
τασσᾶσεγ̣[. .]υσ̣[́]σ̣[. . . . . .]θενσὺ[
παυσαί·κάκων[. . . . . .]όντῳ[
άιτιδύναικατεχ̣[. . . . . .]ο̣·
σοιμεν̣[.]α̣ρ̣ή[. .] . περβέβα̣[.]αιχρο[
α[. . .]
[.]αικαρποσοσσ[.]σησσυναιρετ[
κάλονγα[
τοκλᾶμμαδ'ελπώρᾱ[[π̣αλαο̣ν̣[ ]]
[.]υκολ[́]γαισσταφυλαισενέικη[
[. . . ́]ψ̣[.]·τοιαυτασγαραπαμπε[
[. . . .]υ . . σ̣ . . . . . [.] . ισ̣ . ε̣πιᾰ́μ[
[. .]ρ̣ . η̣μ . . η̣δρό . [. .]σιν·άυταισ[
[. . .]ακασωμοτέραισεόισαισ·[
[. .]τοιγαροιταπροσθεπονήμ[
[. .]εσκ[.]ν·ουδέ . [. .]τ̣ . [. . .]ν̣τ̣[
[. . .]η̣κε·καρτε . [. . . . . .] . . [
[. . .]ασιανπαρεχ̣ε̣[

Fr. 1. 1. The length of the initial lacuna in this and the following lines is determined by l. 4, where [γλ]αύκαν is evidently to be restored. Neither πλεξάνθης nor λεξάνθης (or -θις) occurs elsewhere.

Fr. 15. Col. ii.

. . . . . .
λ[
σ' ἤ[
δμά . [
ἆς ἴμ[εν ?
αἰθεί . [
ταναίο[
ὄμπαν[ε
ν[ί]κα[

Τίς τ', ὦ πον[
εἴπη[ν
παρέσκεθ' ὁ[
δαίμον' ἀναίτιο[ν
δεύοντος οὐδὲ π[. . . . .]ρανοιτ[
τᾶς σᾶς ἐγ[. .]υσ[΄]σ[. . . . .]θεν σὺ [
παύσαι· κάκων [. . . . .]όντω[ν
αἴ τι δύνᾳ κατεχ[. . . . .]ο·
σοὶ μὲν [γ]ὰρ ἤ[δη] ὑπερβέβα[τ]αι χρό[νος,
[κ]αὶ κάρπος ὅσσ[ο]ς ἦς συνα[γέρ]ρετ[αι (?),
τὸ κλᾶμμα δ' ἐλπώρα, κάλον γά[ρ,
[ο]ὐκ ὀλ[ί]γαις σταφύλαις ἐνείκη[ν.
[. . . ὅ]ψ[ι,] τοιαύτας γὰρ ἀπ' ἀμπέ[λω
[. . . .]υ . . σ . . . . . [.] . ισ . ἐπιάμ[
[. .]ρ . ημ . μὴ δρόπ[ω]σιν αὔταις
[ὄμφ]ακας ὠμοτέραις ἐοίσαις.
[οὔ] τοι γὰρ οἱ τὰ πρόσθ' ἐπονήμ[ενοι
[. .]εσκ[ο]ν· οὐδέ . [. .]τ . [. . .]ντ[
[. . .]ηκε· καρτε . [. . . . .] . . ι
[διπλ]ασίαν παρεχε[

2. The first σ, though rubbed, is practically certain.
3. [ἄκρ]αν is perhaps not too much for the lacuna, ρ being a narrow letter.
4. [γλ]αύκαν is gen. plur. fem., as shown by the mark of length on αν ; ΄ . .]ᾱν in l. 5 was

another word of the same kind. The language here is close to that of Sapph. 4 *ἀμφὶ δὲ* (*ὕδωρ*) *ψῦχρον κελάδει* (cf. l. 6) *δι' ὔσδων μαλίνων*, but the present passage can hardly have been the source of that fragment.

6. The vestige of the letter after *ον* suggests e. g. λ, χ.

7. *τ]ηλεφάνην* : it is unlucky that the initial letter is missing, as in **1231**. 1. i. 27 [*τῆ*]*λε* (?), **1233**. 4. 10 [*τ*]*ήλοθεν*. *πήλυι* rests on the evidence of grammarians.

Fr. 2. 7. Not *ὦ Μελάνιππ'* (cf. **1233**. 1. ii. 8).

8. The correction of *γαρ* to *γας* may be by the original hand. How the letters should be interpreted is open to doubt, but *γᾶς* is in keeping with *ἀροτρωμμ*[, and]*τῶγᾶς* is unknown.

9. *η* of *γενηον* is not very satisfactory, but an alternative that will suit the context is not easy to find.

10. A new poem with a change of metre apparently begins here.

Fr. 3. This fragment is very similar in appearance to Fr. 2, and at first sight a combination of l. 6 with Fr. 2. l. 9 is attractive, but this would create difficulties both in the scansion of l. 8 (if *γᾶς* is right) and in the marginal note in l. 10, where *γυναικο*(*ς*) is a more probable reading than *συνακο*(*λουθ*). The two fragments may, however, well have belonged to the same column.

Fr. 4. 3. e. g. *ὄρη*[*μ'*, *ὄρη*[*ν*.

6. The second *ο* of *κολοκυνταις* has apparently been converted from *υ*.

7. The supposed interlinear *δ* might possibly be a rather large circumflex, but the preceding vestige would remain unaccounted for.

8. To the right of the cancelled *δ* on the edge of a hole in the papyrus is a spot of ink which may be a vestige of an interlinear letter, or of an apostrophe.

17. A vestige above *ω* is doubtfully interpreted as a circumflex.

19.]*ς* :]*ε* is rather suggested by the remains, but seems excluded by the metre.

20. *σὺ τάσδ'*, *θύρασδ'* are possibilities, neither very satisfactory.

22. Three consecutive long syllables are plainly shown here by the papyrus, as apparently also in ll. 30 and 32–3; cf. the next note.

25–8. The letters *πολ*, . *ιστου*, *αισιν* and part of *ο*, *αυ* at the beginnings of these lines are on a small fragment which fits here so well that the combination is almost assured. A sequence of four long syllables results in l. 26, but in view of ll. 22, 30, and 32–3 that cannot be regarded as a fatal objection.

26. The stop (?) after *οιδεν* is well below the line.

27. *ηνθ*[: *γινε*[is hardly possible.

28. A mark on the edge of a hole above the doubtful *ο* is unexplained; possibly it was a grave accent, or there may have been some correction.

38. Some vestiges above the line point to a correction.

Fr. 5. The appearance of this fragment suggests that it is from the bottom of the column to which Fr. 4 belonged.

4. *ν*[is followed by four centimetres of papyrus on which nothing is visible, but owing to the rubbed condition of the fragment it is not clear that the line ended here.

6. Cf. Fr. 4. 22, n.; but *ἰμ*[*έρρ*]*ην* hardly fills the lacuna.

Fr. 6. 3. The accent on *α* is doubtful; it might be e. g. a mark of length.

4. *ἴσ* : or]*ἴσ*.

13. *Σίσυφο*[: cf. **1233**. 1. ii. 12.

Fr. 7. 4. *κατάγρει* recurs at the end of a line in **1233.** 11. 9; cf. Sapph. 43.
8. *υ* is a correction from *ι*. If *υ* is right, *σαι* is presumably the possessive pronoun.

Fr. 9. That this fragment is Aeolic is shown by the accent in l. 2.

Fr. 11. This fragment, at the right-hand side of which there is a junction between the *selides*, may come from Fr. 15. i, but does not join on immediately, at any rate.

Fr. 12. ii. 3. There is no paragraphus below this line.
11. The supposed coronis is uncertain, being represented only by part of a thin vertical stroke immediately in front of l. 10.

Fr. 13 is included here on account of its similarity to Fr. 14, which is apparently Aeolic.

Fr. 15. i. 4.]*ερεαν*: or perhaps]*ερε*[*ι*]*αν*.
10. Didymus is known to have written a book *περὶ λυρικῶν ποιητῶν*, but this seems to have been of a historico-literary nature rather than a critical *ὑπόμνημα* of the kind indicated by the present passage. It is, however, likely enough that his voluminous commentaries included a treatise on the Lesbian poets, as well as on Pindar and Bacchylides.
ii. 3. Either *δμάτ*[or *δμάθ*[can be read.
9. As in **1787.** 34. 1, *τ'* may represent either *τε* or *τοι*.
11. *παρέσκεθ'* here provides a parallel for Powell's admissible suggestion *περσκέθοισα* in **1231.** 1. i. 18.
13. *ιτ*: or *ι'* . [.
14. *εγ*[: or *επ*[. The letter following]*υ* may well be *ο*.
16. The accent on *α* might be taken for a mark of short quantity. λ[is possible in place of χ[.
18. For the (Doric) form *ἦς* for *ἦν* cf. **1360.** 1. 9, where *ἦς* is better taken as 3rd person, and **1231.** 55. 4, where *ἦς* is probably to be recognized; *ἦν*, which is read in Sapph. 106, may now well be emended. The following word as originally written was apparently *συναιρετ*[*αι* (*-αγρ-* is possible), which was amended in some way, perhaps by the substitution of *α*[*ερ*] or *ο*[*γερ*] for *αι*, but there has been no deletion.
19. For the doubled *μ* in *κλᾶμμα* cf. e. g. Sapph. 1. 16 *κάλημμι*, 14. 1 and the Halle fragment *νόημμα*, **1231.** 13. 4 *ἐ*]*πόημμεν*. *κάλον γά*[*ρ* is evidently parenthetical. *παλαον* which was first written = *πάλαιον* (adv.), *πάλαος* being the Aeolic form according to Eust. 28. 33. Whether the correction is due to the original hand or to a *diorthotes* is not evident.
21. Vestiges above the line suggest *ψ* rather than *τ*, and e. g. *ὅ*]*ψ*[*ι*] well suits the conditions; but *τ* is possible, if some interlinear addition is supposed. What has been taken for a high stop in front of *τοιαυτας* may be part of the preceding letter.
22. The letter after]*υ* has been corrected, but what was intended is hardly determinable as the line stands. Apparently *ο* was first written, and through this there is a vertical stroke (*ι*?), with a vestige of ink close by on the edge of a hole in front of *σ*. Perhaps]*νος* was altered to]*νιος*. Further on, if *σ* and *ε* are rightly read, the intervening letter, which had a vertical stroke, was presumably *γ* or *τ*.
23. For the interpretation of this line much depends on the identity of the letter printed as *η* before *δρ*. The first stroke of the *η* has the form of a narrow oval, and it is therefore questionable whether *θι* should be read instead of *η*. But the oval is considerably narrower, and the cross-stroke longer, than in a normal *θ*, and *θι* is, moreover, intractable metrically. Perhaps then the scribe began to write *ε* and converted this to *η*. If *η* is right, *-ημι μη* would be suitable enough. The first visible letter must be either *β*, *ο*, *ρ*, or *φ*, and next to this the slight remains suit the upper part of a *β* better than anything else. [*τά*]*ρβημι*

would sufficiently satisfy the conditions, if that word were likely. For δρό . ̣. .]σιν, δρόσ[οι]σιν naturally suggests itself but is difficult in the context. Possibly δρύπ[ω]σιν or δρόπ̣[οι]σιν may be restored on the analogy of **1234**. 2. i. 9 *τρύπην*, ii. 7 *ὀνέτροπε*. The high stop after this word seems superfluous in any case.

25. *ἐπονήμ[ενοι*: cf. **1789**. 1. i. 5 (v. l. *ἐπονάμ.*, probably correct) and Alc. 46 *ἐπόνασιν ἔμοι γεγένησθαι*, which has been gratuitously altered to *ἐπ' ὄνασιν*. There is more to be said for the correction *ἔμοιγε γένεσθαι*.

26.]r : or *γ* or *σ*.

27. e. g. *καρτει[*, *καρτερ[*.

28. [*διπλ*]*ασίαν* is perhaps not too much for the lacuna when allowance is made for the slope of the column.

1789. ALCAEUS.

Fr. 1 11·7 × 15·2 cm. First century. Plate III (Frs. 1–3, Col. i).

The authorship of these fragments, consisting of parts of two columns and a number of disconnected pieces, would have been sufficiently clear even without the occurrence in them of Alcaeus 19, part of an Alcaic stanza cited by Heraclides Ponticus, whereby their source is definitely proved. This coincidence is found in Fr. 1. i. 15–18, and it becomes plain that the lines quoted by Heraclides were the beginning of a poem, of which we now recover the continuation in the following column, where Alcaeus' favourite metaphor of a storm-tossed ship is carried on for a further two lines. Since the height of the column is unknown, the extent of the lacuna between Col. i. 19 and Col. ii. 1 cannot be determined, but it may be only one line and is hardly likely to have exceeded five lines, which would give three stanzas for the development of the metaphor. Six more stanzas at least followed, of which however only one and a half are sufficiently well preserved to be intelligible and capable of restoration. In these the poet passes from allegory to precept, and urges his fellow-citizens to courage and endurance and to emulation of their ancestors. The subject of the preceding poem, the conclusion of which survives in a mutilated form in the upper portion of Col. i, is obscure. It presumably belonged, like the other, to the class of *Στασιωτικά*; there are references to marriage (ll. 7, 14), but whether these have anything to do with the marriage of Pittacus, to which allusion is made in **1234**. 2. i. 6, remains doubtful. As the text stands its chief point of interest lies in the metrical scheme, which seems clearly to be a stanza of four lines, the first three being lesser Asclepiads and the fourth a Glyconic. This stanza was used repeatedly by Horace (i. 6, 15, 24, 33, ii. 12, iii. 10, 16, iv. 5, 12) who has commonly been credited with its invention, but his debt now becomes evident. That the similar stanza with a Pherecratic for the third verse (e. g. Horace i. 5,

14, &c.) was borrowed from Alcaeus had already been suspected on the ground of Alc. 43; another (previously unknown) form of Asclepiad stanza is exemplified in **1234**. 2. i. From the remaining fragments not much can be extracted. In Fr. 6, which is in Alcaics, a mention of the Pelasgi is noticeable, and there seem to be other historical references. The character of Fr. 12, in the same metre, is indicated by the occurrence of the word *μοναρχία* as well as by a reference to Myrsilus in a marginal note. Alcaics are perhaps also to be recognized in Frs. 24 and 25. Fr. 13 may be in the Sapphic stanza, and Fr. 29 possibly in Asclepiads.

The round upright script of this text is rather smaller and less ornate, but otherwise very similar to that of **1361** (Bacchylides, *Scolia*, Part XI, Plate 3), the characteristic letters *ε*, *θ*, and *ξ* being formed in just the same way with a dot in the centre disconnected from the other strokes. Of *ζ*, which in the Bacchylides has a vertical bar joining the horizontal strokes in the centre, there is here no example, but a similar archaic formation is presumable. **1361** was referred to the first century, a date which finds some confirmatory evidence in the cursive annotations of the present papyrus, which are not likely to be far removed in time from the main text. Apparently two secondary hands are to be distinguished, and the interlinear alternative readings, which are not infrequent, may be due sometimes to one and sometimes the other. Stops in two positions are used (a double dot, of uncertain meaning, is found in Fr. 1. i. 11), and marks of elision and quantity are fairly plentiful. The *diastolê* employed to divide words, more usually (cf. e.g. **1787–8**) inserted at the base of the letters, is in this text placed like the sign of elision (e.g. Fr. 1. i. 6, 17), which it also resembles in shape. A ligature below the line occurs once (Fr. 17). These additions seem to be largely secondary; the paragraphi, however, are most probably original.

Fr. 1. Col. i. Plate III.

[. . . . . .] . . . . . [
[. . . . . .] . . ραισεχηι· τ[12 letters] . . μη
[. . . . . .]εὖπροσκακα[ ]νευ
[. . . . . .]νοη[. .]τοισ[.]θα . οσκ . [ ]
·α·
[. . . . . .]ενέτωμηδε'πονήμε[.]οι[.]
[. . . . . .]ν'αείκεα· [[ ]τ . . α . . εσ] ζαμενὺόντον ζαμένετωσαν
[. . . . . .]τι[.]κεκρ[.]μενοσγάμει
·ν·
[. . . . . .]κεξυστοφο[. ·]με[. . . . .]
[. . . . .]τακ'άυτανγλυκεωσ[. . . .] ·ταντα[. .]ωσ
[. . . . . .]σίλευσεχην. Fr. 2.
[. . . . .]εκα:πόλλασ[.]πα | . αμη . α[. . | ταμέ[
[. . . . . .]μένην·α[. .]ρε | μοιτοτα[
[. . . . . .]νοιτ'όππο̣ταλ | .]μέ . . ν[
[. . . . .] . ηιγάμον[ ] Fr. 3. Col. i.
[. . . . .]τεκυματωπ[.]οτε[. . . . . .]
·η·
[. . . . . .]παρεξειδα[. . . . . .]ολυν·
[. . . . . .]εικε'να[. . . . . .]
[. . . . . .]όμεθε[. . . . . .]
[. . . . . .]σ · [. .] · [
. . . . . .

Fr. 1. Col. ii.

φαρξωμεθ'ωσωκιστ[
εσδ'έχυρονλίμεναδρο[
·α·
καιμητινόκνοσμολθ[
·β·
λαχη·προδηλονγαρμεγ[
·ε·
μνασθητετὼπαροιθαμ[
νυντισάνηρδοκιμοσγε[

Fr. 1. Col. i.

. . . . . .

[. . . . . .] . . . . . [

[. . . . . .] . . ραις ἔχῃ· τ[12 letters] . . . μη

[. . . . . .] εὖ πρὸς κάκα [ ]νευο( ).

[. . . . . .]νον [. .]τοισ[.]θα . ος κ . [ ]

[. . . . . .]ενέτω μηδ' ἐπονήμε[ν]οι

[ζαμευόντο]ν ἀείκεα. ζαμευόντον ζαμευέτωσαν.

[. . . . . .]τι[ς] κεκρ[ί]μενος γάμει

[. . . . . .] κεν ξυστοφο[ρή]με[νος

[. . . . .]τα κ' αὔταν γλυκέως [. . . .] ταν τα[. .]ωσε( ).

[. . . . βα]σίλευς ἔχην. Fr. 2.

[. . . . .]εκα πόλλας πᾳ . αμη . α[. . ταμὲ[

[. . . . . .]ι μένην· α[ἰ γὰ]ρ ἔμοι τότα

[. . . . . γέ]νοιτ' ὅπποτα λ[.]μέ . . ν

[. . . . .] . η γάμον.

Fr. 3 Col. i

[Τὸ δηῦ]τε κῦμα τῶ π[ρ]οτέ[ρω 'νέμω]

[στείχει] παρέξει δ' ἄ[μμι πόνον π]όλυν

[ἄντλην, ἐπ]εί κε νᾶ[ος ἐμβᾷ]

[. . . . . .]όμεθ' ἐ[

[. . . . . .]σ . [. .] · [

. . . . . .

Fr. 1. Col. ii.

φαρξώμεθ' ὡς ὥκιστ[α —⏑

εἰς δ' ἔχυρον λίμενα δρό[μωμεν.

καὶ μή τιν' ὄκνος μόλθ[ακος ἀμμέων ?

λάβῃ, πρόδηλον γὰρ μέγ[α συμφέρον· ?

μνάσθητε τῶ πάροιθα μ[ώμω· ?

νῦν τις ἄνηρ δόκιμος γε[νέσθω.

καιμηκαταισχυνωμεν[
έσλοιστόκηασγᾶσῦπακ[
[.]τανδ[
τανπο[
έοντε[
τὼνσφ[
εσικε[
ταῖ[
αλλ . [
[. .] . [
[

Fr. 3. Col. ii.

π[
μ[
γε[
ι[
[
·[
. . .

Fr. 4.

. . .
]
]οτε[
]ιον[
. . .

Fr. 5.

. . .
]ετι[
. . .

Fr. 6.

. . . . . .
]ωφι[
]α'ἴδρεϊα . [
] . [. .] . . . α'πάγ[
] . καιμάλ'έωνα[
]νάντ'ἄιδροσπολ[
]πελάσγωναιολ[
·τ·
]ποκ'εξεπει[
]ναξγλαφύρα[
]ε'κἴρσαησ . [
]ηαισιν[
]σισφάλ[
. . . . . .

Fr. 7.

]ταδεωσ·
]
]ν ·τᾶνδᾶ· [
βαρηαιρουσ[
]νον.
απολελειμ[
μενον
] .
.]
. . . . .

Fr. 8.

. . . . . .
]επστ . . ἄη[
]μάδε . [.]ν
]
]ννεχει
ν
]ωνυμον.
·α·
]άψετ'[˘˘
]
]άρον . α[
α . [
]τό[. .]
. . . . . .

καὶ μὴ καταισχύνωμεν [ἀνανδρίᾳ ?
ἔσλοις τόκηας γᾶς ὕπα κ[ειμένοις,
[οἳ ?] τάνδ[ε ?
τὰν πόλ[ιν
ἔοντε[ς
τῶν σφ[
εἴσικε [
ταῖ[ς
ἀλλ . [
[. .] . [
[

Fr. 3. Col. ii.

π[
μ[
γε[
ι[
[
·[
. .

Fr. 4.

. . .
]
]οτε[
]ιον[

Fr. 5.

. .
]ετι[
. .

Fr. 6.

. . . . . .
] ὦ φί[λ
]α ἰδρεῖα . [
] . [. .] . . . α πάν[
] . καὶ μάλ' ἔων ἀ[
]νάντ' ἄιδρος πόλ[λ
] Πελάσγων Αἰολ[ιδ
] ποτ' ἐξ Ἐπεί[ων ?
ἄ]ναξ γλαφύρα[
]ε Κίρσα ησ . [
]ηαισιν [
]σι σφάλ[
. . . . . .

Fr. 7.

? ἐπι]ταδέως.
]
]ν τᾶν δᾶ-
βάρη αἴρουσ[
-με]νον.
ἀπολελειμ[μένον . . -
μένον.
] .
]
. . . . . .

Fr. 8.

. . . . . .
]ε ποτ . . αη[
]μάδε . [.]ν
]
]ννέχει
]ώνυμον.
]άψετ' [′
]
]άρον α[
α . [
]τό[. .]
. . . . . .

Fr. 9.

. . . .
]νδε̣τω̣ι̣[
]σ̣ινποησ[
]αρεσσετ'α[
] . οσουδε̣[
. . . .

Fr. 10.

. . .
] . ρ̣ματ[
]δην'ω[
] . μη[
. . .

Fr. 11.

. . .
]
]λιασ[
]σκάκοι·[
. . .

Fr. 12.

. . . .
] . [
]δ̣αμμ[.]ν[
]οσμενε̣τ̣[
]οναρχιανδε̣[
]ηδεδεκωμ̣[
] . ιδημφο̣[
] . οισ̈ϊτ'ύπο . [
]αινων·εκ[
]
]. [.]μνρσιλου
]...εφ̣..υ̣[.]. δε̣..α̣[
]. α̣...ν

Fr. 13.

. . . .
]
]
] . νυνμα[
]ρπρινθα̣[
]άυην·
. . . .

Fr. 14.

. . .
]
] . ωφ[
. . .

Fr. 15.

. . .
]ορον[
]ονψ̣[
. . .

Fr. 16.

. . .
]αυατ[
]αταισ [
. . .

Fr. 17.

. . .
]στ̣ε̣[
]
. . .

Fr. 18.

. . .
]σε . [
]ανι̣[
. . .

Fr. 19.

. . . .
] . νδεφοι̣[
]τίναπροφ[
. . . .

Fr. 20.

. . . .
]λλιπ̣ω[
]ψεκαι
]
]
]δικωσ· [
]σ
. . . .

Fr. 21.

. . . .
]κρακαμ̣[
]ταμεγαλ[
] . αισ·σ̣ . [
. . . .

Fr. 22.

. . . .
]παρμέν[
]τοταδήπ̣[
. . . .

Fr. 23.

. . . .
] . . ισ̣ . . [
]νοντ'αϊ[
] · [
. . . .

Fr. 9.

. . . . . .
]ν δὲ τῷ̣ [
]σιν ποησ[
γ]ὰρ ἔσσετ' ἀ[
] . ος οὐδε[
. . . . . .

Fr. 10.

. . . .
] . ρματ[
]δην ὠ̣[
] . μη[
. . . .

Fr. 11.

. . . . .
]
]λιασ[
]ς κάκον [
. . . . .

Fr. 12.

. . . . . .
] . [
]δ' ἄμμ[ι]ν [
]ος μενετ[
μ]οναρχίαν δὲ [
μ]ηδὲ δεκώμ[εθ'
] . ιδημφο[
] . οισί τ' ὕπο . [
]αίνων· ἐκ[
]
] . [.] Μυρσίλου
] . . . εφ . . ν[.] . δε . . α[
] . α . . ν.

Fr. 13.

. . . . . .
]
]
] . νῦν μα[
γὰ]ρ πρὶν θα[
]αύην.

Fr. 14.

. . . .
]
] . ωφ[
. . .

Fr. 15.

. . .
]ορον[
]ον ψ[
. . .

Fr. 16.

. . . . .
] αὐάτ[αισι
] ᾶταις [
. . . . .

Fr. 17.

. .
]στε[
]
. .

Fr. 18.

. . .
]σε . [
]αντ[
. . .

Fr. 19.

. . . . . .
] . ν δὲ φοι[
] τινα προφ[
. . . . . .

Fr. 20.

. . . . . .
ἐ]λλίπω[ν
]ψε καὶ
]
]
? ἐν]δίκως· [
]ς
. . . . . .

Fr. 21.

. . . . . .
]κρα καμ[
]τα μεγαλ[
] . αις· σ . [
. . . . . .

Fr. 22.

. . . . . .
] παρμέν[
] τότα δή π[ο
. . . . . .

Fr. 23.

. . . . .
] . . ισ . . [
ἴ]νοντ' ἀϊ[
] · [
. . . . .

Fr. 24.

]νπανταδε'να[
]α̣πολλυται·ν̣[
] . ταιπο[
]τ̣ι̣[
. . . . . .

Fr. 25.

. . . . .
]ο̣[
]ομαι[
]ι̣πτονῳ̣[
]δ̣εξεταιδ̣[
]ντακἄκ[
]ν'ῶ̣[
. . . . .

Fr. 26.

. . . . .
]φρο̣[
]α̣λαι· [
]αρετεσ̣[
]ιραπει̣ . [
]ε'μέ[
. . . . .

Fr. 27.

. . .
]α̣λι . [
]λ̣ίπ̣[
]μφι̣[
. . .

Fr. 28.

. .
εσ̣[
κα[

Fr. 32.

. .
εξ̣ι̣[
καιγ̣[
ώτα[
. .

Fr. 29.

. . . . . .
] . κατ̣[
] . . σ̣πάισ[
]δομονο̣[
]ε̣ιμοροσαῖσ̣τ̣[
]οσονἰατον[
]βρομοσενσ̣[
]νιωδη
]αινομεν[
. . . . . .

Fr. 30.

. . . .
]αδ[
]άνδρ̣[
]τημ[
. . .

Fr. 33.

. . .
]αν̣α̣δ̣ . [
]αμη̣· . [
] . . [
. . .

Fr. 31.

. . . . .
]κακοσ̣[
]ε·
]τοπον[
]γαράγη̣[
] . . εγωγ̣[
]ω̣[
. . . . .

Fr. 34.

. . .
]σικαισ̣[
. . .

Fr. 35.

. . .
]ον[
]εροιν̣[
. . .

Fr. 36.

. . .
] . [
] . ξειν̣[
. . .

Fr. 37.

. . .
]ερω . [
] . [
. . .

Fr. 38.

. . . . .
] . α̣λ̣[
]μεγα. σ̣ο̣[
γαμ̣[
]
. . . . .

Fr. 39.

. . .
] .

Fr. 40.

. . . . .
]νωκ[

Fr. 41.

. . .
]

Fr. 24.

]ν πάντα δὲ να[
] ἀπόλλυται· ν[
] . ται πο[
]τι[
. . . . . .

Fr. 25.

. . . . . .
]ο[
]ομαι [
]ιπτονω[
] δέξεται δ[
]ντα κακ[
]ν ὦ[
. . . . . .

Fr. 26.

. . . . .
]φρο[
]αλαι. [
]αρετεσ[
]ιρα πει . [
]ε μέ[
. . . .

Fr. 27.

. . . . .
]αλι . [
]λίπ[
ἀ]μφι[
. . . .

Fr. 28.

. .
εσ[
κα[

Fr. 29.

. . . . . .
] . κατ[
] . . s παίσ[αν?
] δόμον ὀ[
]ει μόρος αἶστ[
ν]όσον ἴατον [
]βρομος ἐν σ[
μα]νιώδη
μ]αινόμεν[ον
. . . . . .

Fr. 30.

. . .
]αδ[
] ἄνδρ[
]τημ[
. . .

Fr. 31.

. . . . .
] κάκος [
]ε τόπον [
] γὰρ ἄγη[
] . . εγων[
]ω[
. . . . .

Fr. 32.

. . .
ἐξι[
καὶ γ[
ὥ τα[
. . .

Fr. 33.

. . .
]αναδ . [
]αμη· . [
] . . [
. . .

Fr. 34.

. . . .
]σι καὶ σ[
. . . .

Fr. 35.

. . .
]ον[
]εροι ν[
. . .

Fr. 36.

. . .
] . [
] . ξεν[
. . .

Fr. 37.

. . .
]ερω . [
] . [
. . .

Fr. 38.

. . . . . .
] . αλ[
] μέγα. σο[
γαμ[
]
. . . .

Fr. 39.

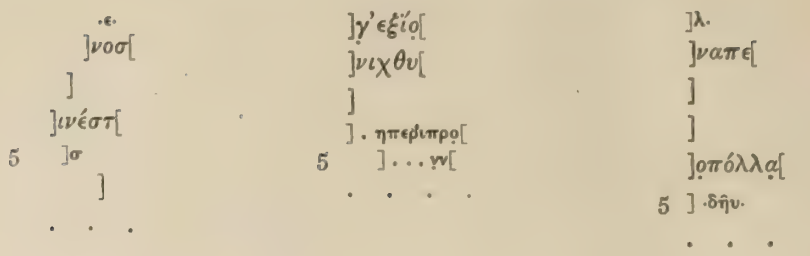
. . .
] .

Fr. 40.

. . . . .
]νωκ[

Fr. 41.

. . .
]



Fr. 1. i. 1 sqq. The length of the initial lacunae is estimated from ll. 15–17; in one or two lines the resulting number of letters is rather scanty, e. g. l. 10, but could be slightly increased if one or two narrow letters such as *α*, *ι*, λ, *ρ* be supposed to have occurred.

1. The two first and two last letters, of which only the bases remain, were round.

2. *ε]χυραις*, e. g., would be consistent with the very slight vestiges preceding *ρ*. In the note opposite this line the horizontal dash possibly distinguishes a syllable separately mentioned. The note may have been continued in a second line.

3.]*νευ* : or perhaps *νεν*.

4. The letter after *θ* may be either *α* or λ, the papyrus being damaged where the cross-bar of the *α* would be. The following vertical stroke is so close to *ο* that the choice seems limited to *ι* or *ρ*. A small slightly curved stroke starting from near the base of this letter on the right-hand side is not easily accounted for and was possibly unintentional. [*ι*]*θαρος* could be read but is unconvincing in so doubtful a context, especially as a broader letter than *ι* would be expected. After *κ*, *ι* or *ρ* is perhaps most likely.

5. *μ]ενέτω*, *σθ]ενέτω*, *στ]ενέτω*? For *ἐπονήμε[ν]οι* cf. **1788**. 15. ii. 25, n.: 'let them not return evil for good'; the *diastolé* was wrongly placed. The interlinear variant *ἐπονάμε[ν]οι* supports the form *ἐπόνασιν* in Alc. 46.

6. *ν* after the lacuna is due to the hand which wrote *ζαμευοντον* in the margin; the *α* following also shows signs of alteration. To judge from ll. 15–17, something rather shorter than *ζαμευοντον* originally stood in the text.

8. *ξυστοφο[ρή]με[νος* : the verb was apparently not previously attested.

9. *γλυκεως* : if the first letter is *γ*, which looks probable, the second must be either *α* or λ, and *υκ* are consistent with the very scanty vestiges in the third and fourth place. The question of the reading here is complicated by the marginal annotation, which is no doubt a variant, the letters *ταν* and *ωσ* corresponding with the text; but there seems to have been a considerable divergence otherwise, since *γλ*[cannot be read.

11–13. Fr. 2, which was found with Fr. 1, has been assigned to the ends of these lines with considerable hesitation. Its external appearance is favourable to the combination, and the resulting reading in ll. 12–13 *α̣ἰ γὰ]ρ ἔμοι τότα . . . γέ]νοιτ' ὅπποτα* runs well, but the ends of ll. 11 and 13, especially the former, are difficult. In l. 11 a letter is desirable, though perhaps not absolutely essential, between *σ* and *π*, after which either *α* or λ can be read. Earlier in the line the small colon before *πόλλασ* is possibly a stop, such double dots being sometimes used for punctuation, even in company with single dots (cf. e. g. **1809–10**); or it may be connected with the marginal adscript. In Fr. 2 the letter before *αμ* is represented by a mere speck, which is capable of many interpretations; that before the final *α* was *γ*, *ι*, *ρ*, or *τ*. In the marginal note opposite it is not clear whether the mark above the last letter denotes an abbreviation. In l. 13 on the edge of the papyrus above the left-hand upright of *μ* there is a small semicircular mark which might be e. g. the remains of a dot enclosing an over-written letter. In l. 12 *αὖθ]ι μένην* may be suggested (cf. **1787**. 36. 2).

ε
]νοσ[
]
]ιν ἔστ[
]ς
]
. . .

]γ' ἐξίο[
]ν ἰχθυ[
]
]. η περιπρο[
]. . . νν[
. . . .

]λ
]ναπε[
]
]
]ο πόλλα[
] δῆυ
. . . .

14. ε]χηι or λα]χηι would suit the vestiges. The first letter may be α, κ, λ, or χ, the second, η, μ, ν, π; and γόμον, -οι or -ει are equally possible.

15–18 = Alc. 19, from Heraclid. *Alleg. Homer.* 5 ὁμοίως δὲ τὰ ὑπὸ τούτου (sc. Μυρσίλου) αἰνιττόμενος ἑτέρωθί που λέγει· Τὸ κτλ. How the end of l. 15 should be restored is still uncertain. The MSS. of Heraclides give τῷ προτέρῳ νεομω or (AB) τω προτέρω νέμω, for which τῶν προτέρων ὅμω has been conjectured by Seidler, τῶν π. ὄνω by Bergk, τῷ π. νέον by Hermann, τῷ π. 'νέμῳ by Gaisford, and τῶ π. 'νέμω by Blass. Of these the last alone is consistent with the papyrus, though 'νέμω is not of course necessarily right. Fr. 37, which possibly belongs here, does not help.

16. The v. l. παρεξηι is abnormal.

17. ἐμβαίνει Heraclid., ἔμβᾳ Seidler, ἐμβᾷ νή(ατα), i. e. νείατα, Bergk, who also suggests ἐμβαί|νῃ κάτα, τετραέλικτος ἅλμα, a restoration which is now put out of court by the papyrus, though the true version of the fourth line of the stanza is not yet within reach.

19.]σ: ε is equally possible. That a dot further on above the line represents a stop is quite uncertain.

ii. 1. Perhaps ὤκιστ[α τοίχους, as Murray suggests, but the object may have stood in the preceding line and this one have ended with e. g. νᾶος (Lobel).

2. ες: cf. l. 13, **1234**. Fr. 1. 10 (Part XI, p. 56), and Sapph. 1. 19, where the MSS. give ἐς. εἰς is normal for Aeolic, though ἐς is hardly to be avoided in **1232**. Fr. 2. 3.

3. For μόλθακος, which seems to be novel, cf. **1233**. i. 2. 10 κόθαρον, &c.; the superscribed variant would eliminate the Aeolism, as in l. 5 below and Fr. 22. 2. ὄκνος μόλθακος is comparable to e. g. χλωρὸν δέος. As an alternative to ἀμμέων or ὑμμέων a participle like εἰσβάλων or ἐμπέσων may be suggested.

4. The v. l. λαβη seems preferable to λαχη. συμφέρον is highly conjectural; the clause may alternatively be regarded as giving the reason for the warning, e. g. μέγ[α χεῖμ' ὄρην, as Lobel suggests.

5. πάροιθα is analogous to e. g. ὕπισθα. At the end of the verse μ[ώμω seems to suit the contrast between τῶ πάροιθα and the emphatic νῦν at the beginning of the next line better than e. g. μ[όχθω or μ[ύθω; the v. l. τῶν is however perhaps rather in favour of one of the latter words.

8. ἔσλοις τόκηας: cf. **1234**. 2. ii. 12 ἔσλων ἔοντες ἐκ τοκήων.

13. εἴσικε: or εἰσίκε[τ'? Cf. n. on l. 2. But ες may be the termination of a divided word.

23. The position of the visible remains suits a stichometrical figure (α? δ?) rather than an initial letter, for though the scribe has, as usual, a tendency to edge towards the left as he proceeds with the column, the movement is elsewhere only gradual; moreover, the horizontal stroke projects considerably too far for his usual paragraphus. On the other hand the supposed figure is closer to the column than would be expected.

Frs. 4–5. These two small fragments were found, like Fr. 2, with the bulk of Fr. 1.

somewhat apart from the rest, but it does not of course necessarily follow that they belong to that column.

Fr. 6. 2. Either]α' (*diastolé*) or λ' (elision) can be read. At the end of the line α was perhaps followed by a round letter (σ?) the ink of which has run slightly.

5. ἄιδρος occurs in Ion 34, and cf. Etym. Magn. ἀιδροσύνη, Pindar. *Nem.* 1. 63 ἀιδροδίκας.

7. The occurrence of the Doric ποκα here is strange, ποτα, as in the v. l., being well attested for Aeolic.

9. The remains of this line are difficult. According to the Etym. Magn. Κίρσα was another form of Κίρρα, the Phocian coastal town, and a geographical name is not out of keeping with the rest of this fragment, especially if γλαφύρα[in l. 8 be taken to imply νῆες. But the following letters are awkward. There are slight vestiges round a small hole in the papyrus above the α, so that a letter may have been added, but the traces suggest nothing suitable.

Fr. 7. This fragment and the next both show a junction between two *selides* and almost certainly belong to the same column, Fr. 7 being from the top of it; but there seems to be a lacuna between them. There is a similar junction in Fr. 11, but that that fragment came from the same column as Frs. 7 and 8 is doubtful.

1. ἐπι]ταδέως, like τᾶν δα- in l. 3, is a v. l., as is indicated by the enclosing dots.

5. ἀπολελειμ[μένον is a gloss probably referring to the last word of the verse, the termination of which corresponds. The question arises whether μενον in the second line of the scholium is part of the word απολελειμμενον or of a second explanatory participle; it is much more cursively written, and on the whole is best regarded as distinct and the writer as the author of the more cursive annotations in Fr. 1. i.

Fr. 8. 2. ε is followed by a vertical stroke consistent with e. g. μ, ν, π, ρ.

4. ὀ]ννέχει, συ]ννέχει?

5. e. g. ἀν]ώνυμον, ἐπώνυμον. The corrector wished to double the ν.

6. The variant here seems to be by the original hand.

8. Some vestiges opposite this line are very doubtfully deciphered.

Fr. 9. 1. ω is preceded and followed by the bases of vertical strokes which can be variously read.

3. γ]ὰρ ἔσσετ': or π]αρέσσετ'? A small curved mark above the τ appears to be part of a sign of elision.

Fr. 12. 4. ε is very doubtful: ο or ω is equally possible.

6. ο[: or ε[.

7. ὕπο . [: or ὕπ' ὀ . [. As the last letter μ, ν, or π is probable.

8. This was no doubt the last verse of the column.

10–11. The ink here is much effaced.

Fr. 13. This fragment may well be from the top of a column.

3. Perhaps ἰ]αύην, with θα[νατ . . in the previous line; but]άχην is possible.

Fr. 17. The ligature below the line shows that the letters belong to a compound word.

Fr. 19. That this fragment belongs to **1789** is not certain.

Fr. 22. 2. For the v. l. removing the Aeolic form cf. Fr. 1. ii. 3, n. The last letter may be γ instead of π.

Fr. 23. 3. If the dot was a high stop, this line was separated from the preceding one by an unusually broad space.

Fr. 25. 6. The mark after *ν* may signify either elision or division of words.

Fr. 26. 2. The supposed stop is uncertain and is perhaps the vestige of another letter (*σ*?).

Fr. 28. This fragment from the bottom of a column does not come from Fr. 1. ii, and the appearance of Fr. 32 is also different.

Fr. 29. 4. Possibly ἆστ[ος or -ον, as in Aesch. *Eum.* 565. *π* may be read instead of *τ*, but not *ι* or another vowel, apparently. *αις* cannot be Acc. Plur. Fem. unless the accent was mistaken.

7. *μα]νιώδη* is a gloss on *μ]αινόμεν[ον*.

Fr. 31. 2. The interlinear *ε* is part of a variant.

Fr. 32. 3. ὦ τά[λαις?

Fr. 33. 2. The dot after *μη* (?) is raised a little above the line, and might possibly belong to an interlinear v. l., instead of being a stop.

Fr. 40. This fragment is probably from the bottom of a column, but is apparently not to be connected with Fr. 12, in spite of the similarly placed scholia.

2. The significance, if any, of the dot on the left of the accent is not evident. A corresponding dot on the right cancelling the accent should be visible if written. The occurrence of the accent is rather against the supposition that the *ι* was to be deleted.

Fr. 41. 1.]λ· is an interlinear v. l.

5. The variant *δῆν* implies *δαντε* in the text.

1790. IBYCUS.

Height 20 cm. First century B. C. Plate III (Frs. 2 + 3, Col. ii).

Remains of three consecutive columns from the end of a roll containing lyric poetry in Doric dialect, with a few smaller pieces from a preceding column or columns. The good-sized and ornate but rather crabbed uncials are of a decidedly early type, and seem to belong to the middle or latter half of the first century B. C. Stops in two positions (high and middle), marks of diaeresis and quantity, breathings and accents have been inserted not infrequently, and many of these have the appearance of being subsequent additions, due perhaps to the writer of the cursive note at the foot of the third column, whose hand suggests the first century A. D.

The short third column, besides having a blank space below it, is succeeded by a complete width of 13 centimetres of papyrus, but unfortunately this contains no title and the identification of the poet is left to conjecture. Internal evidence, however, so narrows the choice that only one name seems

practically possible, that of Ibycus of Rhegium. In the penultimate line the author addresses Polycrates, to whom he ascribes imperishable fame. This can hardly be other than the well-known tyrant of Samos, who became a patron of the arts, and to whose court went Anacreon and, according to the common acceptation of a rather confused note in Suidas, also Ibycus.[1] Anacreon is excluded at once by the dialect, which however is entirely suitable to Ibycus. A further argument in favour of the identification is provided by the metre, in which among some less expected features the dactylic sequences frequent in the extant fragments of both Ibycus and Stesichorus are prominent.

The previously known fragments of the poet, apart from isolated words and references, number a bare thirty, and the longest of them consists of but eleven lines, so that a consecutive piece of about four times that length, assuming that it is his, must be reckoned a very substantial gain. It relates to the story of Troy, to which several of the extant fragments also refer (Ibyc. 9, 11–13, 34–8, Bergk). After speaking of the destruction brought down on the city of Priam by the beauty of Helen the poet disclaims any intention of celebrating the various actors in that great drama, a theme better suited to the art of the Muses than to mere human skill. By this negative method he contrives to glance at the chief figures and several incidents of the story. The style is simple and flowing, and there are repeated Homeric reminiscences in the phraseology. While the general effect is pleasing enough, what remains of this poem can hardly be said to justify the somewhat arrogant claim of the closing passage, in which the author implies that his poetic fame will rival that of his patron in other fields. But the recovery of a considerable specimen of his heroic manner, of which the present may presumably be taken as a sufficiently representative sample, is none the less welcome.

Metrically the piece is of much interest. Though, as in **1361**, the copyist contrary to the usual practice has not indicated the main divisions by paragraphi, the strophic responsion is evident. A short strophe and antistrophe of four lines is followed by an epode of five lines, the scheme being as follows :—

Strophe.

– ⏑⏑ – ⏑⏑ – ⏑ ⏑ – ⏑⏑,
– ⏑⏑ – ⏑ ⏑ – ⏑⏑ – ⏑ ⏑
– ⏑⏑ – ⏑⏑ –,
⏑⏑ – ⏑ ⏑ – ⏑ – –

[1] Suidas, s.v. Ἴβυκος, says . . . γένει Ῥηγῖνος· ἐνθένδε εἰς Σάμον ἦλθεν, ὅτε αὐτῆς ἦρχε Πολυκράτης, ὁ τοῦ τυράννου πατήρ. χρόνος δὲ οὗτος ὁ ἐπὶ Κροίσου, Ὀλυμπιάς νδ'. Maas (Pauly-Wissowa, *Realencycl.*) regards this visit to Polycrates as uncertain, on account of the confused dating—an inadequate reason, since the main fact would no doubt be attested by the poems themselves while the dates would be added by the commentators. ὁ τοῦ τυράννου πατήρ is a riddle. Schneidewin's suggested solution ὁ τοῦ τυραννικοῦ or τῶν τυράννων πρῶτος, is unconvincing.

Epode.

– – ∪ ∪ – ∪ ∪ – –
– – ∪ ∪ – ∪ ∪ – –
⏑⏑ – ⏑⏑ – ∪ ∪ – ⏑
– ∪ – ∪ ∪ – ∪ ∪ – ∪ ∪ – –
5 – ∪ ∪ – – ∪ ∪ – ∪ ∪

It was maintained by Schneidewin (*Ibyci Reliqu.* p. 78) that Ibycus like Stesichorus used lengthy strophes similar in compass to those of Pindar. We now see that this is not true of all his poems at any rate, if indeed of any; and the more cautious judgement of Maas (Pauly-Wissowa, *Realencycl.*) is well justified. Of the individual verses employed several have parallels in the existing fragments, scanty as they are. The dactylic dimeter of the strophe occurs repeatedly; see Ibyc. 1. 5–6, 5. 1–2, 16. 4, and cf. Stesichorus 2. For Strophe l. 3, cf. Ibyc. 1. 8, 9. 2, for Epode 1–2, Ibyc. 15, 18, 27, Stesich. 10, 48, and for Ep. 3, Ibyc. 26. 1, Stesich. 48.

A purer dialect is shown by these fragments than by the extant remains of Ibycus and Stesichorus, where the mixture of forms is partly no doubt due to copyists. *ξειναπάτας* (l. 10) and *Πουλυκράτης* (l. 47, Πολ. Pap.) are metrical Ionisms which appear also in Pindar. *ἐσθλός* is apparently written, and *ἐλεύσαν* (l. 18) is noteworthy. Whether *ἐγήνατο* in l. 41 is more than a vagary of the papyrus is not clear. No example occurs of the *σχῆμα Ἰβύκειον*. In its accentuation the papyrus follows the Doric system (e.g. l. 2 *ηνάρον*, 18 *πολυγόμφοι*, 23 *μόισαι*, 24 *εμβάιεν*, 47 *εξεῖς*) found also in 8, the Paris Alcman, and the Berlin fragments of Corinna (*Berl. Klassikertexte*, V. xiv). The additional accents supplied in the reconstructed text follow the same system so far as possible, but the present state of our knowledge does not enable this to be carried out with much confidence.

Frs. 1 + 2. Col. i.

]αιδαρδανιδαπριαμοιομε
]τ̣υπερι̣κ̣λεεσολβιονηνάρον̣[ ]
]οθενορνυμενοι
]ν̣οσμεγαλοιοβουλαισ
]ν̣θᾶσελενασπεριέιδεϊ
]ρ̣ινπολυυμνονεχ̣[.]ντεσ
]λ̣εμον̣καταδακρ[. .]εντα[ ]
]γ̣αμονδανε̣[.]αταλαπειριο[ ]τ̣α
]σοεθειρανδ[.]ακυπριδα·
]ν̣δεμοιόυτεξειναπάτα̣νπ̣[ ]ν
]επιθυμιονουτετανι[. .]υρ[ ]
]νῆνκασσανδραν
]αμοιοτεπαιδασαλλο̣υ̣[
]ιασθυψιπυλοιοαλωσι[. . .] . [
]αρανώνυμον·ουδεπ̣[
]ω̣ωναρεταν
]εραφανονὄυστεκόιλα[
]πολυγόμφοι̣ελέυσα[
]ᾱικακονηρωασεσ̣θ̣[
] . ενκρειωναγαμε[

Frs. 2 + 3. Col. i.

[.̂]ρχεπλεισθ[. . .]δασβασιλ[. .]σαγοσανδρωι
ατρεοσεσ[. . . .] . αἴσεκπ̣[. . .]σ·
καιταμε[. . . .]μ̣όισαισεσοφ̣[. .]έναι
εὖἐλικωνίδ[. .]εμβάϊενλογ̣[. .]
θνατο̣σδο̣υ̣κ[.]ν̣ανηρ
διερο̣[. . . . . .]ταεκασταειποι
ναῶν . [. . . . .]ελαοσαπαυλίδοσ
αιγαῖονδι[. . .]ν̣τοναπαργεοσ
ηλύθε̣[. . . . . .]ν
[.]π̣ποτρο̣φο̣[. . . . .]εφωτεσ
[.]αλκασπ[. . . . .]εσαχαιων

Frs. 1 + 2. Col. i.

[οἳ κ]αὶ *Δαρδανίδα Πριάμοιο μέ-* *ἀντιστρ.*
[γ' ἄσ]τυ περικλεὲς ὄλβιον ἠνάρον
[Ἄργ]οθεν ὀρνυμένοι
[Ζη]νὸς μεγάλοιο βουλαῖς
[ξα]νθᾶς Ἑλένας περὶ εἵδει *ἐπ.*
[δῆ]ριν πολύυμνον ἔχ[ο]ντες
[πό]λεμον κατὰ δακρ[υό]εντα,
[Πέρ]γαμον δ' ἀνέ[β]α ταλαπείριο[ν ἄ]τα
[χρυ]σοέθειραν δ[ι]ὰ Κυπρίδα.
[νῦ]ν δέ μοι οὔτε ξειναπάταν Π[άρι]ν *στρ.*
[ἦν] ἐπιθύμιον οὔτε τανί[σφ]υρ[ον]
[ὑμ]νῆν Κασσάνδραν
[Πρι]άμοιό τε παίδας ἄλλου[ς
[Τρο]ίας θ' ὑψιπύλοιο ἄλωσι[ν, ὅ]γ' *ἀντιστρ.*
[οὐκ] ἄρ' ἀνώνυμον· οὐδ' ἐπ[ανέρχομαι ?
[ἡρ]ώων ἀρετὰν
[ὑπ]εράφανον οὔστε κοίλα[ι
[νάες] πολυγόμφοι ἐλεύσα[ν *ἐπ.*
[Τροί]ᾳ κακὸν ἥρωας ἐσθ[λούς·
[τῶν] μὲν κρείων Ἀγαμέ[μνων

Frs. 2–3. Col. i.

[ἦ]ρχε Πλεισθ[ενί]δας βασιλ[εὺ]ς ἄγος ἀνδρῶν
Ἀτρέος ἐσ[θλοῦ] πάις ἐκ π[ατρό]ς.
καὶ τὰ μὲ[ν ἂν] Μοίσαι σεσοφ[ισμ]έναι *στρ.*
εὖ Ἑλικωνίδ[ες] ἐμβαίεν †λόγ[ῳ]
θνατὸς δ' οὔ κ[ε]ν ἀνὴρ
διερὸ[ς] τὰ ἕκαστα εἴποι
ναῶν, ὡ[ς Μεν]έλαος ἀπ' Αὐλίδος *ἀντιστρ.*
Αἰγαῖον δι[ὰ πό]ντον ἀπ' Ἄργεος
ἦλυθε [Δαρδανία]ν
[ἱ]ππότρόφο[ν, ὡς δ]ὲ φώτες
[χ]αλκάσπ[ιδες, υἱ]ες Ἀχα[ι]ῶν. *ἐπ.*

[.]ωνμενπρ[. .]ερεστατοσα[.]χμαι[
[. . .] . ποδ[. . .]κυσαχιλλευσ
[. . . . .]γαστ[. . . .]ωνιοσαλκι[
[. . . . .] . ᾳτ[. . . . . .]γυροσ·
[. . . . . .]οσαπαργεοσ[
[. . . . . .]σεσιλιον
[. . . . . .]
[. . . . . .] . [.] .
ε
[. . . . . .]αχρυσοστροφ[

Frs. 2 + 3. Col. ii. Plate III.

υλλισεγήνατοτωιδ[.]ρατρωιλον
ὡσειχρυσονὸρèι
χάλκωιτρισἄπεφθο[.]ήδη
τρωεσδ[.]ναόιτ'ερό[.]σσαν
μορφανμάλεΐσκονομοιον·
τοισμενπέδακαλλεοσαιεν·
καισυπολύκρατεσκλεοσαφθιτονεξεῖσ
ωσκατ[. .]οιδανκαιεμονκλεοσ·

[. . . . .]ιμαχοσεντωιπεριτευκρουφησι/πα[. . . . .]ν
[. . . . .]ντουκ`λαβιππουσουσμετατον . [. . . . .]σχα
[. . . . .] . τουτηνγενεσιντευ . . . αναπεπλ[. . . . .]αιωσ
[. . . . .]θαιτιαλ . . . τουλαομε[.]ντοσμε[. . . . .]εστρα
[. . . . .]νισε . [. .] . ε . [.] . . . . .

Fr. 4.

Col. i.	Col. ii.	Fr. 5.	Fr. 6.
. . .	. . . . .	. . .	. . .
]	σο[	δασε[	]σι[
]	α[	[.]ἐνθ[	]
]	ε . [	[.]χνια[	[ ]
]	νυσσον[	ἄιθόια[	]δ[
]	ασπιδα[	αιτελυ[	]κέ[
]	τοιδαῦχα[	πα[	]νη[

1 [τ]ῶν μὲν πρ[οφ]ερέστατος α[ἰ]χμᾷ
3 [βαίν]ε[ι] πόδ[ας ὠ]κὺς Ἀχιλλεὺς
4 [καὶ μέ]γας Τ[ελαμ]ώνιος ἄλκι[μος Αἴας
5 [. . . . .] . ατ[. . . . . ἀρ]γυρος.

στρ.

1 [15 letters]ος ἀπ' Ἄργεος
2 [16 „]ς ἐς Ἴλιον
3 [„ „]
4 [15 „] . [.] .
1 [14 „] ἀ χρυσεόστροφ[ος

ἀντιστρ.

Frs. 2 + 3. Col. ii.

2 Ἴλλις ἐγήνατο, τῷ δ' [ἄ]ρα Τρωίλον
3 ὥσει χρυσὸν ὀρει-
4 χάλκῳ τρὶς ἄπεφθο[ν] ἥδη
1 Τρῶες Δ[α]ναοί τ' ἐρό[ε]σσαν

ἐπ.

2 μορφὰν μάλ' ἐΐσκον ὅμοιον.
3 τοῖς μὲν πέδα κάλλεος αἰέν·
4 καὶ σύ, Πο⟨υ⟩λύκρατες, κλέος ἄφθιτον ἐξεῖς,
5 ὡς κατ' [ἀ]οιδὰν καὶ ἐμὸν κλέος.

[?Καλλ]ίμαχος ἐν τῷ περὶ Τεύκρου φησί· πα[. . . . .]ν
[. . . . .]ν τοῦ κ ατα⟩λαβ⟨εῖν) ἵππους οὓς μετὰ τὸν . [. . . . .]σχα-
[. . . .] . του τὴν γένεσιν Τευκρ . . ἀναπεπλ[ηρω . .]αι ὡς
[. . . .]θαι τι ἀλ . . . τοῦ Λαομέ[δο]ντος με[. . . . .] ἐστρά-
[τευσε]ν ἰς ε . [. .] . ε . [.] . . . . .

Fr. 4.

Col. i.	Col. ii.	Fr. 5.	Fr. 6.
. . .	. . . . .	. . . .	. . .
]	σο[	δασε[	]σι[
]	α[	[.]ενθ[	]
]	ε . [	[ἴ]χνια [	[ ]
]	νυσσον[	αἴθ' οἵα[	]δ[
]	5 ἀσπίδα[	5 αἵτε λυ[	5]κέ[
]	τοὶ δ' αὖ χα[	πα[	]νη[

]οισ̣·
]
. . .

τυπτ[
εγ̣[
. . . . .

φραδ[
ναιο[
εξὰπ̣[
10 [.]α̣τα[
[·] · [
. . .

]νοσα̣[
]φά[
. .

Fr. 7.

. . . .
] ·
]κτυ
]νητ̣ηριγα[
]λ̣ι̣σ̣π̣ρ̣ε̣[
. . . .

Fr. 8.

. . . .
] · · [
]σινπ̣[
]ὴοσδ̣ · [
]ι̣λ̣ο̣[
5]ε̣υμ̣[
. . . .

Fr. 9.

. . .
]δ'αρε[
. . .

Fr. 10.

. .
]λο[
]στ[
]π̣π[
] · · [
. .

Fr. 11.

. .
]ου[
]ρ̣έα[
. .

Fr. 12.

. .
]ν̣οσ[
] · [
]μ[
[ ]
5 [ ]
] · [
. .

Fr. 13.

. . .
]ι̣φα[
]
]
]τ̣ι̣ · [
. . .

Fr. 14.

. . .
]
]
]ὼτὸ[
. . .

Fr. 15.

. .
]ὼσ[
]
]λέ[
]ο·
5]οσ[
]ρ̣χ[
. .

Fr. 16.

. . .
]χλαγ̣[
]
]
. . .

'. . . who destroyed the famed great and wealthy town of Priam son of Dardanus, setting out from Argos by decree of mighty Zeus and ensuing an oft-sung strife for fair-haired Helen's form, in tear-stained war; and vengeance overtook miserable Pergamon because of golden-tressed Cypris. But it is not now my desire to sing of cheating Paris or slender-ankled Cassandra and the rest of the children of Priam or the capture of lofty-gated Troy, which is no unfamed theme; nor do I tell again of the supreme prowess of the heroes whom the hollow well-nailed ships brought, a freight of noble heroes fatal to Troy; whose captain was lord Agamemnon of the race of Pleisthenes, king and leader of men, the son of noble Atreus. Such things might the Muses of Helicon, versed in wisdom, well essay, but a living mortal man could not tell all the tale of the ships, how that Menelaus went from

]οις. τυπτ[ον φραδ[ ]νοσα[
] ἐγ[ναιο[ ]φά[
. . . . ἐξαπ[. . .
[.]ατα[
[.] · [
. . . .

Fr. 7.
. . . . . .
] ·
]κτυ-
? κυβερ]νητῆρι γα[
]λις πρε[
. . . . . .

Fr. 8.
. . .
] . . [
]σιν π[
]ηος δ . [
]ιλο[
] εὐμ[
. . .

Fr. 9.
. . .
]δ' ἀρε[
. . .

Fr. 10.
. . .
]λο[
]στ[
]ππ[
] . . [
. . .

Fr. 11.
. .
]ου[
]ρέα[
. .

Fr. 12.
. .
]νοσ[
] · [
]μ[
[ ]
[ ]
] · [
. .

Fr. 13.
. . .
]ιφα[
]
]
]τι · [
. . .

Fr. 14.
. . .
]
]
]ωτο[
. . .

Fr. 15.
. .
] σ[
]
]λέ[
]ο·
]οσ[
]ρχ[
. .

Fr. 16.
. . .
]χλα γ[
]
]
. . .

Aulis over the Aegean sea from Argos to Dardania rich in horses, and with him the men of brazen shields, sons of the Achaeans. Foremost of them in battle came swift-footed Achilles, and great Aias doughty son of Telamon . . . and he whom gold-girt Hyllis bare, to whom Trojans and Danai likened Troilus in loveliness of form, even as thrice-refined gold to copper. Beauty imperishable is theirs; and thou too, Polycrates, shall have undying glory, such as is my glory in song.'

1. [οἳ κ]αί (Murray) is a likely restoration. For Πριάμοιο μέ᾽γ᾽ ἄσ]τυ cf. e. g. Homer B 332 ἄστυ μέγα Πριάμοιο. Other Homeric phrases are l. 7 [πό]λεμον δακρ[υό]εντα (E 737), 14 [Τρο]ίας ὑπιψύλοιο (Π 698), 20 κρείων Ἀγαμέ[μνων (A 130 &c.), 21 ἄγος ἀνδρῶν (Δ 519

&c.), 33 *πόδ[ας ὠ]κὺς Ἀχιλλεύς*, 34 *μέ γας Τ[ελαμ]ώνιος ἄλκι[μος Αἴας* (cf. e. g. M 362, 364), 47 *κλέος ἄφθιτον* (I 413).

4. *[Ζη]νὸς . . . βουλαῖς*: cf. Homer A 5 *Διὸς δ' ἐτελείετο βουλή*.

5. The diaeresis on *ειδει* is evidently mistaken; cf. ll. 18, 31, 44.

8. The letters *]τα*, l. 10 *]ν*, and the vestige at the end of l. 14 are in Fr. 2. i, which is separated from Fr. 1 by a short lacuna.

10. The term *ξεναπάτης* is applied to Paris in Eurip. *Troad.* 866.

11–12. *τανί[σφ]υρ[ον]*: so e. g. Bacchyl. iii. 60, v. 69. Cassandra occurs also in Ibyc. 9.

14–15. *ὅ]γ'* seems to be the easiest connecting link between these two lines, and the vestige, though very small and ambiguous, is consistent with *γ*. *[οὐ γ]άρ* in l. 15 is excluded by the difficulty of completing the preceding verse; the plural *ἀλώσι[ας]* is not at all probable, especially with *ἀνώνυμον* following. At the end of l. 15 *γ* is an alternative to *π*; a new verb seems wanted here in any case.

18. *πολύγομφος* is an epithet of *νῆες* in Hesiod, *Op.* 658. For *ἐλεύσα[ν* cf. *ἐπελεύθω* in Cretan inscriptions, e. g. Collitz-Bechtel, *Dialektinschr.* 4998. 1. 9–10 *αἰ δὲ . . . μὴ ἐπελεύσει τὸ τετνακός*.

19. *ἐσθ[λούς*, which was suggested by Lobel, and makes an effective contrast to *[Τροί]α κακόν*, is a doubtful but quite possible reading, the papyrus at the top of the *σ* being defective so that there is an appearance of two strokes. The form *ἐσθλός* is indicated also in l. 22 and recurs in Ibyc. 19. *ἥρῳος* is read by Ludwich and others in Homer *ζ* 303.

21. *Πλεισθ[ενί]δας*: cf. Stesichorus 42 *βασιλεὺς Πλεισθενίδας*. It would follow from the present passage, if Murray's *π[ατρό]ς* in l. 22 is right, that Ibycus regarded Agamemnon as the son of Atreus (cf. e. g. Eurip. *Hel.* 390–2) and Pleisthenes as a more remote ancestor (grandfather?). According to Apollodorus iii. 2. 2 Pleisthenes was the father of Agamemnon, and it would be possible to make our poet an exponent of that view by reading *ἐκ γ[ένου]ς*, which is palaeographically admissible, in place of *ἐκ π[ατρό]ς*. That, however, would be questionable on metrical grounds, since the corresponding syllable, as Housman observes, is short wherever preserved (ll. 9, 35, 45). The statement of Tzetzes *in Il.* p. 68 that the sons of Pleisthenes, who died young, were brought up by Atreus represents an endeavour to harmonize the conflicting genealogies.

24. The end of this verse seems to be corrupt, since two short syllables are necessary for the metre, and a heteroclite form *λόγα* is incredible. *ι* or *π* can be read in place of *γ*, but these do not help. Murray proposes to emend to *πόδα*, but the pleonasm is not attractive in a metaphorical passage. *ἐμβαίνειν* is commonly used with the dative or a preposition, but Euripides has *ἐμβαίνουσα κέλευθον* in *Suppl.* 989.

25. *οὔ κ[ε]ν* is more euphonious than *οὐκ [ἄ]ν*, with *ἀνήρ* following.

26. For *διερό[ς]* after *θνατὸς . . . ἀνήρ* cf. e. g. Homer *ζ* 201 *ἀνὴρ διερὸς βροτός*: the vestige of the *ο* is slight but suitable. Unless there was a flaw in the papyrus, something else besides *διερος* must have been originally written, but sense and metre are complete as the verse stands. *κα]τα* for *κα]θ'* would not nearly fill the space.

27. A slight vestige after *ναῶν* suits a round letter and is inconsistent with *α*, so that *αἷς* is excluded.

29. If *ἠλύθε* is right, *[Δαρδανία]ν* (Murray) is the natural restoration, but the accent on *ἠλύθε* must apparently be corrected (cf. Apollon. *De Synt.* iii. 7. 33 (p. 213 Bekker) and Corinna i. 18 (*Berl. Klassikertexte*, V. ii, p. 20) *ἐμελψεν*), and e. g. *ἠλύθο[ν ἐς Τροΐα]ν* might be read; the plural, however, is less natural.

30. *[ἱ]ππότρόφο[ν* (cf. the Homeric *Ἴλιον εὔπωλον* &c.) suits the space better than *[ἰ]ππότρόφο[ι*.

31. *[χ]αλκάσπ[ιδες, νῖ]ες* Housman.

33. *[βαίν]ε[ι]* or *[χωρ]ε[ῖ]* is unconvincing, though palaeographically possible; *[ἵξε]ν* seems

objectionable on account of the hiatus, unless this could be excused by the original digamma; cf. l. 5.

36. Perhaps Τυδέος υἱ]ος, as Lobel suggests. There should be a mention hereabouts of Teucer, to whom the note at the foot of the column refers. Line 35 would be the natural place for him, but ap]γυρος is a difficulty.

40–1. The reference in this passage mentioning some hero conspicuous for beauty but nevertheless surpassed by Troilus as much as copper by gold, remains obscure. Hyllis is unknown, except as a name of the nymph Ἀργεία according to Steph. Byz. s. v. Ὑλλεῖς. Nireus, whose parentage is stated by Homer B 672, can hardly be meant, nor is e. g. Eurypylus (cf. λ 522) suitable. In l. 40 χρυσος was originally written, and was amended by the insertion, possibly by the first hand, of an ε over the line; a cursive α seems to have been subsequently added rather above the level of the ε by some one who took χρυσέος τροφός as separate words,—which is indeed possible, though less likely. ρ of τροφ was converted from, probably, a partially formed ο. In l. 41 the spelling of the papyrus in ἐγήνατο has been retained, though whether this is a genuine form is open to doubt.

42. ὀρείχαλκος was mentioned by Stesichorus according to Schol. Apoll. Rhod. iv. 973 ὀρ. εἶδος χαλκοῦ . . . μνημονεύει καὶ Στησίχορος καὶ Βακχυλίδης. Ibycus and Stesichorus were sometimes confused by grammarians (cf. Schneidewin, *Ibyc. Reliqu.* p. 41 sqq.), but it would be rash to assume that the present passage is the one which the scholiast had in mind.

44. Cf. Theognis 449 ἄπεφθον χρυσόν.

46–8. In this passage much depends on the punctuation. A logical sentence would result from the removal of the stop after αἰέν, with πεδά as the preposition (the accent in the papyrus need not imply equivalence to μέτεστι, but may be accounted for by the anastrophe, in spite of the intervening μέν). On this view the κάλλος of Polycrates would be the quality which the poet desired to commemorate, and his identity with the tyrant would become questionable. On the whole, however, it seems preferable to follow the clear punctuation of the original, which gives a satisfactory sense and accords better with the attribution, on other grounds plausible, to Ibycus. τοῖς μὲν . . . αἰέν is then poetic language for 'they will always be remembered for their beauty'.

Πο⟨υ⟩λύκρατες is necessary if the metre is to correspond; cf. Pindar, *Nem.* vi. 70 Πουλυτιμίδαν.

49 sqq. This note relating apparently to Teucer and the horses of Laomedon presumably was intended to explain something in ll. 35–40, but at present remains itself obscure, though restoration should not be difficult if the right clue were found. In l. 49 [Καλλ]ίμαχος appears the most likely name, and the Περὶ Τεύκρου may have been included among his ὑπομνήματα but is not otherwise known. The dash between two dots at the end of this line seems too large and too far from the rest of the note to be intended as an abbreviation of ἐστί, and is therefore regarded as a symbol corresponding to another in the margin of the line to which the note was attached. What has been taken for a dash after φησι may possibly be the top of an ε.

50. κ⟨ατα⟩λαβ⟨εῖν⟩ is very uncertain, especially as other abbreviations do not occur in this note, but is not unsuited to the remains, and an infinitive is apparently wanted. Perhaps χάρι]ν preceded τοῦ.

51. Τεῦκρος in some form seems inevitable, but the termination is very doubtful.

52. Possibly ἀλλά, but a longer word would account better for the vestiges.

Fr. 4. ii. 6. αὐχα[is possible.

8. εγ[: or επ[.

Fr. 5. This fragment and Fr. 7 differ rather from the rest in appearance, Fr. 5 being dirty and rubbed, and Fr. 7 very dark-coloured. That Fr. 5 contains the beginnings of

lines is not certain, since the margin is lost, but if a letter had preceded φ in l. 7 some portion of it should be visible. In l. 2, if ε was the second letter in the line, the first was a narrow one.

4–5. ἀιθ . . . αιτε apparently correspond, whether αἴ or α᾽ is written. ὑιμ[can be read in l. 4.

Fr. 7. 2. κτυ|π . ., δι]κτυ . . .?

Fr. 8. 3. The supposed grave accent is possibly the second half of a circumflex.

1791. PINDAR, *Paean.*

9·9 × 4·1 cm. First century. Plate III.

This small but interesting fragment gives the context of two well-known lines cited from Pindar by Pausanias (Fr. 53 Schröder), the text of which is now finally established. The passage refers to the second and third temples at Delphi, and the Delphian story (Pausan. x. 5. 9) that the former of these temples was sent to the Hyperboreans is reflected in ll. 1–2, while the latter is described at greater length in ll. 3–9. Built by Hephaestus, 'of bronze stood the walls and even so of bronze the pillars, and six golden Charmers sang above the gable'. Its destruction by a thunderbolt was related in the broken lines 10–12. A strophic division is marked at this point and the subject apparently changes, but the lower part of the papyrus is much damaged and only isolated words are recognizable. No responsion can be traced between ll. 1–12 and 13–20, and one or other of these sections presumably belonged to the epode. The metrical scheme, so far as it can be followed, is fairly simple; in ll. 1–12 short lines seem to preponderate, and several glyconic verses are included. That Fr. 53 came from the *Paeans* is stated by Galen, who also quotes it.

The text, which is from the top of a column, is in small upright uncials of somewhat informal type to which approximations are found among the better-written Oxyrhynchite contracts of the late first and early second centuries; cf. e. g. **270** (Part II, Plate 8), which, however, is probably rather later than **1791**. No stops, accents, or other signs occur except the paragraphus below line 12. Decipherment is difficult in places owing to the loss of the upper fibres of the papyrus. A junction between two *selides* runs down the middle of the fragment.

ναον τ̣ο̣ν̣ μεν Υπερβορ[εοις ?
λ̣υ̣ . . . σε̣ . . μενησεμιξ̣[
ω μοισαι τον δε παντεχ[νοις
Αφαιστου παλαμαις και Αθ̣α̣[νας ?

κεραυνω χθονα νο̣[
εκρ̣[.]ψ . ν . . [.]α̣ντω̣[
γλυκειαι Δ̣ι̣ος αγλ[α
οτι ξ̣ενο . φ . υνον[

τις ο ρυθμος εφαινετο
χαλκεοι μεν τοιχοι χαλκ[εαι δε
ουτω κιονες εστασ[αν
χρυσεαι δ εξ υπερ αετου
αειδον Κηληδον[ες
αλλα γιν ηρον ετη . [
ατερθεν τε . . αν[
. λο . . ; τε μεν φ[
μονανα . κημναν[
λυσιμβροτον π[
[α]κηρατων δαιδα[λ
[. . . . .]νελ[

1–2. Cf. Pausan. x. 5. 9 *δεύτερα δὲ λέγουσιν οἱ Δελφοὶ γενέσθαι ὑπὸ μελισσῶν τὸν ναόν, ἀπὸ τοῦ τε κηροῦ τῶν μελισσῶν καὶ ἐκ πτερῶν· πεμφθῆναι δὲ ἐς Ὑπερβορέους φασὶν αὐτὸν ὑπὸ τοῦ Ἀπόλλωνος.* In l. 1 the papyrus strongly suggests *του*, but the *ν* is not impossible and seems essential for the construction. In l. 2 *ζαμενης εμιξ[* or *εζαμενησε μιξ[* could be read, but the vestiges between *ε* and *μ* are extremely slight; *ευμενης*, however, appears unsuitable. The first letter of the line is either *α*, *δ*, or *λ*, and the third may well be *ρ*; the fifth looks at first sight like *ε*, but this is not convincing, and a crossed out *ι* might have a similar effect. *Υπερβορ[εωσιν ευ-| λυρα[ι]ς εζαμενησε μιξ[ιας* would be consistent with the remains. The subject in any case is presumably Apollo.

3. *τον* is clear, but *του* depending on *ρυθμος* would be easier. Perhaps *τον* and *του* here and in l. 1 were transposed by an oversight; cf. n. on ll. 1–2.

4 sqq. Cf. Pausan. x. 5. 11–12 *τὰ δὲ ἐς τὸν τρίτον τῶν ναῶν, ὅτι ἐγένετο ἐκ χαλκοῦ, θαῦμα οὐδέν . . . τὰ μέντοι ἄλλα με οὐκ ἔπειθεν ὁ λόγος, ἢ Ἡφαίστου τὸν ναὸν τέχνην εἶναι, ἢ τὰ ἐς τὰς ᾠδοὺς τὰς χρυσᾶς, ἃ δὴ Πίνδαρος ᾖσεν ἐπ' ἐκείνῳ τῷ ναῷ, χρύσεαι κτλ.* (ll. 8–9, Pindar Fr. 53). The two verses are also quoted by Galen on Hippocr. *De artic.* 18. 1, p. 519 Kühn. Scholars have successfully treated the corruptions found in Pausanias and Galen, and the fragment as printed by Schröder corresponds with the text here, except that he has mistakenly preferred Bergk's *ἐξυπερθ'* to Schneidewin's *ἐξ ὑπέρ*, which the papyrus now confirms. *ρυθμος* in l. 5 = *σχῆμα*; the word does not occur elsewhere in Pindar.

10–12. Cf. Pausan. x. 5. 12 *οὐ μὴν οὐδὲ τρόπον ὅντινα ἀφανισθῆναι συνέπεσε τῷ ναῷ κατὰ ταὐτὰ εἰρημένα εὕρισκον· καὶ γὰρ ἐς χάσμα γῆς ἐκπεσεῖν αὐτὸν καὶ ὑπὸ πυρὸς τακῆναι λέγουσιν.* Pindar's version does not seem to agree closely with either of these, but the reading is uncertain in several places. In l. 10 the letter before *ρ* looks more like *η* than anything else, though the space is rather narrow. *ι* is hardly possible. *σ* could be read in place of *ε* before *τη*. In l. 11 we may divide *χθον αν ο[* or *χθονα νο[*, and the last letter may be either *ο* or *ω*. In l. 12 the space is indecisive between *εκρ[ι]ψ* and *εκρ[υ]ψ*, and the termination can be *-αν* or *-εν*. The following vestiges are ambiguous, but those of the second letter rather suggest *π* or *τ*, and with the former there need be no letter before the doubtful *α*, e. g. *ἁπάντω[ς* is possible; *αφαντω[* is clearly excluded.

13. The slight vestiges are consistent with *Διος*, after which either *αγα[* or *αγλ[* may be read. The latter seems the more likely here, whether written with a capital or not. For *Ἀγλαΐα* cf. *Ol.* xiv. 19 *πότνι' Ἀ. φιλησίμολπέ τ' Εὐφροσύνα* and Fr. 199 *Μοῖσα καὶ Ἀ.*; but *ἀγλ[α-* may of course be another adjective, e. g. *ἀγλ[αόθρονοι* (*κόραι*?), for which cf. *Ol.* xiii. 96 **Μοίσαις ἀγλαοθρόνοις.**

14. *ξε* is very doubtful; the first letter is possibly *δ*. There may be two letters between *ο* and *φ*, but if so the first of them is probably *ι*, which might indeed be sufficient by itself. The remains after *φ* suggest *ε*. *εφ υμνον* is inadmissible.

15. *τεαν αν[* or *τεχναν[* looks likely.

16. What has been taken for the upper part of a *φ* is possibly the base of a letter

following ν at the end of the preceding line, in which case ο (τεμενο[υς ?) would be probable in place of φ.

17. This is another rather puzzling line. Either μον or . ων is possible, and if any letter stood between α and κ, it is likely to be ι; there seems hardly room for σ or γ, and αναγκη would of course be a false form. At the end of the line μναν appears inevitable, μναμ being unsuitable.

18. For λυσιμβροτος, which occurs only here, cf. ὀλεσίμβροτος, φθισίμβροτος, &c.; in Tryphiod. 437 λυσήνωρ is an epithet of οἶνος.

19. Cf. *Pyth.* v. 32 ἀκηράτοις ἀνίαις.

δαιδα[λ : or δ Αιδα?

1792. PINDAR, *Paean* ?.

Fr. 1 16·9 × 13·7 cm. Second century.

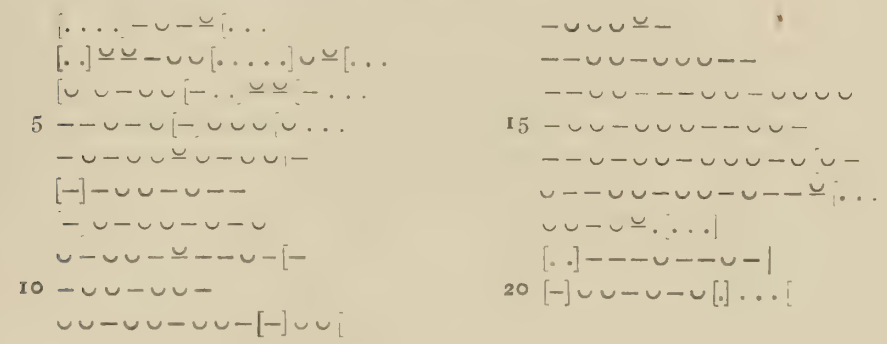
The following fragments, of which only one, itself built up from several smaller pieces, is at all substantial, are written in a good-sized, rather heavy, semicursive hand which may be referred to the first half of the second century. Stops in two positions are used, and (besides the diaeresis) breathings, accents, and marks of elision and quantity have been supplied here and there. Many of these have the appearance of being by the original hand, which was no doubt also responsible for the occasional *diplae* in the margin and the interlinear asterisk in Fr. 47; but some, e.g. the elision-sign in Fr. 1. 14, are in a lighter ink and may well proceed from the corrector who altered the termination of the verb in the same line and is evidently to be distinguished.

Fr. 1.

. . . . . .
[. . . . . .]με[
[. . . .]οισινεννε[
[. .]αλαδαρτεμιδ[. . . . .]ο̣νασ[
[. .]χοσαμφεπο[. . . . .]ατὸιά̣[
[.]υ̣μνησιοσδρεπ̣[. .]αμαδεφ̣[
[. .]ξοθενλιπαρο̣τ̣ροφωνθυσι[
[. .]λωνχαριτεσσιμιγδαν
[. .]ν̣θιονπαρακρημονενθα[
κελαινεφεαργιβρενταν̣λεγο[
ζηνακαθεζομενον
κορυφαισινυπερθεφυλαξ[. . . .]ονο̣ . [
ανικ' αγανοφρων

That the author is Pindar is not definitely ascertained, but style and vocabulary seem sufficiently characteristic to justify that ascription. *ἱπ]ποσόα θυ[γάτηρ* in Fr. 51 is a remarkable coincidence with a Pindaric collocation, and other linguistic parallels are pointed out in the notes; the reference to the Boeotian *Πτῷον* in Fr. 47 is also not without significance. The class of poem represented is still less certain; the passage in Fr. 1 describing the birth of the twin offspring of Zeus and Leto would be appropriate in a Paean for the Delians, but other categories are by no means excluded. As for the metre, whether the verses in Fr. 1 belong to one or more systems is not clear; a paragraphus occurs in Fr. 35, but no strophic division is marked in Fr. 1 among the few lines of which the beginnings are preserved.

The scheme of ll. 2–20 is as follows:—



Fr. 1.

. . . . . .

[. . . . . .]με[
[. . . .]οισιν ἐν νε[
[. .]αλα δ' Ἀρτέμιδ[. . . . .]ονασ[
[λέ]χος ἀμφεπό[λει . .]α τοια[ύτ
[.]υμνήσιος δρέπ[. .] ἅμα δὲ φ[ερ
[Νά]ξοθεν λιπαροτρόφων θυσί[ας
[μή]λων Χαρίτεσσι μίγδαν
[Κύ]νθιον παρὰ κρημνὸν ἔνθα
κελαινέφε' ἀργιβρέντην λέγο[υσι
Ζῆνα καθεζόμενον
κορυφαῖσιν ὕπερθε φυλάξ[αι χρ]όνον
ἀνίκ' ἀγανόφρων

κοιουθυγατηρλυετοτερπνᾶσ
.α. αν
> ωδεινοσ·ελαμψ[[ε]]δ'αελιουδεμασοπο̣[
αγλαονεσφαοσϊοντεσδιδυμοι
παιδεσπολυν̣ρ̣ο̣θ̣[.] . ἱ̣ε̣σαν̣α̣ποστομ[
[:]λειθυιατεκαιλ̣α̣[.]ε̣σισ·τελε[.]αιδολ[
[. .]τελαμβανον . [. . .]
[. .]εφθεγξαντοδε̣γ̣χ̣ώ̣ριᾰι
[. .]λ̣αοσασαν̣ερκε̣[.] . . . [
[. . . . . .]τογαρακ . . ιν . α̣τοι̣[
[. . . . . .] . . ρ̣ . γ̣ονατ̣[
ε
[. . . . . .]η̣ρασορ . [
[. . . . . .] . . . [
. . . . . .

Fr. 2.

. . . .
]ρ̣αι̣[
]α̣νευ . ει[
]ωλοισ̣α[
] [
. . . .

Fr. 3.

. . .
]
] . [.] . [
]δρα[
]
. . .

Fr. 4.

. . . .
]
]πολλακισ[
]
]
]τιν
] .
. . . .

Fr. 5.

. .
> . β̣[
πω[
> εκ̣[
. .

Fr. 6.

. .
υ̣ . [
θα[
πο[
. .

Fr. 7.

. .
κοι[
. . [
. .

Fr. 8.

. . .
γλ[
μη̣φ[
ηλυθο̣[
οσετ[
. . .

Fr. 9.

. .
]μεν

Fr. 10.

. . .
]

Fr. 11.

. . .
]

Fr. 12.

. . .
] . χ̣υτα[

Fr. 13.

. .
]νπ[

Κοίου θυγάτηρ λύετο τερπνᾶς
ὠδῖνος· ἔλαμψαν δ' ἀελίου δέμας ὀπό[τ'
ἀγλαὸν ἐς φάος ἰόντες δίδυμοι
παῖδες, πολὺν ῥόθ[ο]ν ἴεσαν ἀπὸ στομ[άτων
['Ε]λείθυιά τε καὶ Λά[χ]εσις· τέλε[ι]αι δ' ολ[
[κα]τελάμβανον . [. . .]
[. .] ἐφθέγξαντο δ' ἐγχώριαι
[ἀγ]λαὸς ἃς ἀν' ἑρκε[.] . . . [
[. . . . . .]το γὰρ ἀκ . . ιν . ατοι[
[. . . . . .] . . ρ . γονατ[
[. . . . . .]ηρας (v. l. -ες) *ορ . [*
[. . . . . .] . . . [
. . . . . .

Fr. 2.

. . . .
]ραι[
]ανευ . ει[
]ωλοισα[
] [
. . . .

Fr. 3.

. . .
]
] . [.] . [
]δρα[
]
. . .

Fr. 4.

. . . . .
]
] πολλάκις [
]
]
]τιν
] .
. . . . .

Fr. 5.

. .
. β[
πω[
ἐκ[
. .

Fr. 6.

. .
ὐ . [
θα[
πο[
. .

Fr. 7.

. .
κοι[
. . [
. .

Fr. 8.

. . .
γλ[
μὴ φ[
ἤλυθο[ν
ὃς ετ[
. . .

Fr. 9.

. .
]μεν

Fr. 10.

. . .
]

Fr. 11.

. . . .
]

Fr. 12.

. . .
] . χυτα[

Fr. 13.

. .
]νπ[

]
]
]ν
]
]
. .

]σεβι̣[
]ο̣ν[
]ω
]
. . .

]τεσϋ̣[
[ ]
]σφραϛ̣[
]μενοι[
. . .

]
]
]
]
. . .

]
]
. .

Fr. 14.

. . .
]
]
]μαιϛ̣[
]ταφῳ̣[
. . .

Fr. 15.

. .
]
]λαι̣[
]
]
. .

Fr. 16.

. . .
]
]ασωπο[
]ε̣ψατοῖ̣[
] . [
. . .

Fr. 17.

. .
]
]
]ωνιο[
]σαισ
. .

Fr. 18.

. .
]ι̣ . [
]
]νο[
] . ο̣[
. .

Fr. 19.

. . .
]
]ι̣χρ[
] . . [
. . .

Fr. 20.

. . .
]
]κ̣αι
]ϛοιχν̣[
]εμ[
. . .

Fr. 21.

. .
]
]νο[
]ν̣ο̣[
. .

Fr. 22.

. .
]
]σϊϊόν[
. . .

Fr. 23.

. . .
]στον[
]
. . .

Fr. 24.

. . . .
]
]λειανολυ[
]ναριστοπ . [
]ατοδαμ[
. . . .

Fr. 25.

. . .
]
]
]ρονων
]
. . .

Fr. 26.

. . .
]ιαιδ̣[
]ρυσο̣[
]στω . [
]αισ·α[
]
. . .

Fr. 27.

. . . .
]ονε[
]νοι
]μαιϛ̣ιρ̣[
] . [
. . . .

Fr. 28.

. .
]
]
]
]ποδ̣[
. .

Fr. 29.

. .
]δ̣ων·
]

Fr. 30.

. .
]
]τερι[
. .

Fr. 31.

. . . .
] . [. . .]π̣[
]ανε̣πι[

Fr. 32.

. . .
]ια
]ιαισι[

]σεβι[ ]τες υ[ ]]
]ον[[ ]]]
]ω]ς φρασ[ ]]
]]μενοι[ ]]
. . . .

Fr. 14.
. . .
]
]
]μαισ[
]ταφω[
. . .

Fr. 15.
. .
]
]λαν[
]
]
. .

Fr. 16.
. . .
]
]'Ασωπο[
]εψατοτ[
]. [
. . .

Fr. 17.
. .
]
]
]ωνιο[
]σαις
. .

Fr. 18.
. .
]ι . [
]
]ι ο[
] . ο[
. .

Fr. 19.
. .
]
]ιχρ[
]. . [
. .

Fr. 20.
. . .
]
]και .
]ς οἰχν[
]εμ[
. . .

Fr. 21.
. .
]
]νο[
]νο[
. .

Fr. 22.
. . .
]
]σιόν[τ
. . .

Fr. 23.
. .
]στον[
]
. .

Fr. 24.
. . . . . .
]
]λειαν 'Ολυ[μπ
]ν ἀριστοπ . [
]ατο δαμ[
. . . . . .

Fr. 25.
. . .
]
]
]ρόνων
]
. . .

Fr. 26.
. . .
]ιαι δ[
χ]ρυσο[
]στω . [
]αις· α[
]
. . . .

Fr. 27.
. . . .
]ονε[
]νοι
]μαισιρ[
] . [
. . . .

Fr. 28.
. .
]
]
]
]ποδ[
. .

Fr. 29.
. .
]δων.
]

Fr. 30.
. .
]
]τερι[
. .

Fr. 31.
. . . .
] . [. . .]π[
]αν επι[

Fr. 32.
. . .
]ια
]ιαισι[

]
. .

Fr. 33.

. . .
]ονκυ[
]
. . .

Fr. 35.

. .
ερι[
ευθ[
μα[
έ[
. .

Fr. 34.

. . . .
]ρ[
]α·
]καιτοθιν[
]υαλιου
]πατροσεχ[
]δικαδασ[
]ακέλευσι[
[ ]
] . [
. . . .

]
]ουδιο[
]ναρ[
. . . .

Fr. 36.

. .
μαι[
ελπι[
εξεν[
ἄλα[
γον[

]ωιπ[
]ατο·
]ορον[
]ανο[
]ηα . [
]τευδ[
]νμ[
. . .

Fr. 37.

. . . .
]ωπο[
]ειτοτοιτι[
]προσοδο . [
]τεχορο[
]χαρινλ[
]εμπει·λ[
]ονται[
. . . .

Fr. 38.

. . . . . .
]ι·δω[
]ελιναν . [
]τεμενει·τ[
] . αμεναι[
]ταιστερ[
]παισιτε . [
]ντιαδε[
]μμελε[
]ειρανεκ . [
] . [.] . . [.] . α . [
]λ . . [
. . . . . .

Fr. 39.

. . . .
]εικερ[
]οσευχομ[
]απιεριδεσ[
]νωιτ[
. . . .

Fr. 40.

. . .
]ρυ[
]χρυσ[
]νο[
] . αισ[
]ρια[
. . .

Fr. 41.

. . . . . .
]νατοινιν . [
]ευφρωνγαρ[
]εβόᾱμε . . [
. . . . . .

Fr. 42.

. .
]γαρ[

Fr. 43.

. . .
]εξια[

Fr. 44.

. . .
]σ . ισ[

Fr. 45.

. .
]οτ[

]
. .

Fr. 33.

. . .
]ον κυ[
]
. . .

Fr. 34.

. . . . . .
]ρ[
]α.
] καὶ τόθι ν[
Ἐν]υαλίου
] πατρὸς ἐχ[
]δίκα δασ[
]α κέλευσι[
[ ]
] . [
. . . . . .

]
]ουδιο[
]ναρ[
. . . .

Fr. 36.

. .
μαι[
ἐλπι[
εξειν[
ἄλα [
γον[

]φ π[
]ατο.
]ορον[
]ανο[
]ηα . [
]τευδ[
]ν μ[
. . .

Fr. 35.

. .
ἐρι[
εὐθ[
μα[
έ[
. .

Fr. 37.

. . . . . .
]ωπο[
]ειν ὅ τοι τι[
] προσοδο . [
]τε χορο[
] χάριν λ[
π]έμπει· λ[
]ονται[
. . . . . .

Fr. 38.

. . . . . .
]ι· δω[
]ελιναν . [
] τεμένει· τ[
] . αμεναι[
]ταις τερ[
] παισὶ τε . [
]ντια δε[
]μμελε[
]ειρανεκ . [
] . [.] . . [.] . α . [
]λ . . [
. . . . . .

Fr. 39.

. . . . . .
]εικερ[
]οσευχομ[
]α *Πιερίδεσ*[
]νῳ τ[
. . . . . .

Fr. 40.

. . .
]ρυ[
] χρυσ[
]νο[
] . αισ[
]ρια[
. . .

Fr. 41.

. . . . . .
]νατοι νιν . [
] εὔφρων γὰρ [
] ἐβόα με . . [
. . . . . .

Fr. 42.

. . .
] γὰρ [

Fr. 43.

. . .
δ]εξια[

Fr. 44.

. . . .
]σ . ισ[

Fr. 45.

. .
]οτ[

]ν . [
] . [
.

]δ̣α̣γ . [
]μοσ[
] . . [
. . .

]π̣ερ̣τ̣ατ[
]σ̣εκ[
. . . .

]εμ̣[
] . [
. .

Fr. 46.

. . . . .
] . [
]ωρθυποκρ[
]ωσομενγ[
]εθνοσαιδ[
]μ̣εχρ[. .] . ε̣[
. . . . .

Fr. 47.

. . . . .
]ριαινα[
]ενπτωιω[
]—○—[
]ενσοφ̣[
. . . . .

Fr. 48.

. . .
]ιναισ̣[
]αριντ[
]μονπ[
] . . τ̣[
. . .

Fr. 49.

. . .
] . ειταν̣[
]ναυλιδ[
]νενᾱ[
]ν̣ε̣ . [
. . .

Fr. 50.

. . .
] . ερι̣[
]υμον[
]σσαλο[
]γγον[
. . .

Fr. 51.

. . . . . .
]β̣ . ι̣ . [. .] . [
]μφιπολει̣[
]π̣οσόαθυ̣[
. . . . . .

Fr. 52.

. . . . .
]σ̣ . [
] . αραντ̣[
]ο̣[
. . .

Fr. 53.

. . .
] . [
]μᾶν[
]υμ̣ . [
. . .

Fr. 54.

. . .
]ατεφ[
]οναμ[
. . .

Fr. 55.

. . .
]σιμ[
]ᾱνα̣[
. . .

Fr. 56.

. . .
]μαλα[
]τ̣εδε[
. . .

Fr. 57.

. .
]ανα[
]μ[
. .

Fr. 58.

. .
]ν̣[
]σα[
. .

Fr. 59.

. . .
]νενθα[
]νπεφ[
. . .

Fr. 60.

. .
]ναι̣[
]ο̣[
. .

Fr. 61.

. .
]φοι[
. .

Fr. 62.

. .
]νον[
. .

Fr. 63.

. .
]δ̣[
]λα[
. .

Fr. 64.

. . . . .
]οεθ[

Fr. 65.

. . . . .
]δ̣ρ̣[

Fr. 66.

. .
]σεν[
. .

Fr. 67.

. . . .
]π̣ρο[

]ν . [
] . [
. . .

]δαγ . [
]μοσ[
] . . [
. . .

ὑ]περτατ[
]σεκ[
. . . . .

]εμ[
] . [
. .

Fr. 46.

. . . . . .
] . [
]ωρθ' ὑποκρ[
]ωσομεν γ[
] ἔθνος αιδ[
]μεχρ[. .] . ε[
. . . . . .

Fr. 47.

. . . . . .
?'Ορσοτ]ριαινα[
] ἐν Πτῴῳ [
] [
]εν σοφ[
. . . . . .

Fr. 48.

. . .
]ιναισ[
]αριν τ[
]μον π[
] . . τ[
. . .

Fr. 49.

. . . . .
] . ειταν[
]ν Αὐλίδ[
]νεν α[
]νε . [
. . . . .

Fr. 50.

. . . . . .
] . ερι[
]υμον[
? πα]σσαλο[
φθο]γγον [
. . . . . .

Fr. 51.

. . . . . .
]β . ι . [. .] . [
ἀ]μφιπολεῖ[
ἱπ]ποσόα θυ[γάτηρ
. . . . . .

Fr. 52.

. . . . .
]σ . [
] . αραντ[
]ο[
. . . . .

Fr. 53.

. . . .
] . [
]μᾶν [
]υμ . [
. . .

Fr. 54.

. .
]ατεφ[
]οναμ[
. . .

Fr. 55.

. . .
]σιμ[
]αν α[
. . .

Fr. 56.

. . .
]μαλα[
]τεδε[
. . .

Fr. 57.

. .
]ανα[
]μ[
. .

Fr. 58.

. .
]ν[
]σα[
. .

Fr. 59.

. . . . .
]νενθα[
]ν πεφ[
. . . . .

Fr. 60.

. .
]ναι[
]ο[
. .

Fr. 61.

. .
]φοι[
. .

Fr. 62.

. .
]νον[
. .

Fr. 63.

. .
]δ[
]λα[
. .

Fr. 64.

. . . . . .
]οεθ[

Fr. 65.

. . . . .
]δρ[

Fr. 66.

. .
]σεν[
. .

Fr. 67.

. . .
]προ[

]ωζω[ ]ατι[.]ορ[Fr. 68.]στε . [
]ο̣ναν[.]ε̣τ̣[ ]α̣θανατ[. . . . .] . [
]με̣νανι . [ ]οσάγον[ ]κινδυν[ ]τ̣ε̣στο̣ν̣[
5]κατα[5]τ̣ερω[ ]νεφελα[5]τ̣αι̣ν̣[
]τ̣ροπ[. . . . . κατε[ ]κετ[
. . . .] . . . [ ]ι̣ων̣[
. . . .

Fr. 1. 2. *ἐν νε*[: *ἐννέ*[*α*, *ἔννε*[*π* . .?

3. Perhaps [*ἀπ*]*αλά*, but a single broad letter, e. g. *κ*, *μ*, might fill the initial lacuna.

4–5. If the subject is singular, *ἀμφεπό*[*λει . . . δρέπ*¯*ων*] or -*π*[*ουσ*'] seems likely: cf. *Nem.* viii. 10 *λέκτρον . . . ἀμφεπόλησαν.* But the verb in l. 4 may be *ἀμφέπειν*, which is combined with *δρέπειν* in *Ol.* i. 19–20 *ἀμφέπει σκᾶπτον . . ., δρέπων μὲν κορυφάς.* Whether the word preceding *δρέπ*[is an adjective (*Γυμνήσιος*, *πρυμνήσιος*) or a substantive (*ὕμνησις*, *γύμνησις* (?), *μνῆσις*) is not clear. The remains of the first letter are slight, and *ε* or *σ* is also possible.

5–17. '. . . and also brought from Naxos sacrifices of fat sheep for all the Graces to the Cynthian cliff where they say the cloud-wrapped wielder of the glancing thunder-bolts, Zeus, sitting on the peaks watched for the time when the gentle daughter of Coeus was delivered of her sweet travail; and when her twin children came forth to the light of day shining like the sun, Eileithyia and Lachesis sent from their throats a great clamour.'

5. What has been taken for the tail of a *φ* might be an acute accent on the *ι* of *θυσι*, which, however, is less likely on account of the infrequency of accents in the papyrus.

9. *ἀργιβρένταν*: the word is novel, but cf. *Ol.* viii. 3 *Διὸς ἀργικεραύνου.* A further confirmation is here provided of the form *ἀναξιβρέντας* in Bacchyl. xvi (xvii). 66; cf. the n. *ad loc.* on **1091**.

12. *ἀγανόφρων*, like *κελαινέφης* in l. 9, is Homeric (Υ 467).

13. *Κοίου θυγάτηρ* at the beginning of a line occurs also in **841**. 19. 22 (meaning Asteria). For *τερπνᾶς ὠδῖνος* cf. *Ol.* vi. 43 *ὠδῖνος ἐρατᾶς.*

14. The v. l. (*τερπνὰς*) *ὠδῖνας* does not commend itself. *ἔλαμψαν . . . ὁπότε* is a rather awkward inversion and the corruption *ἔλαμψε* is hardly surprising, though it leaves *δίδυμοι παῖδες* without a verb.

15. Cf. e. g. *Ol.* vi. 43–4 *ἦλθεν δ' ὑπὸ σπλάγχνων . . . ἐς φάος*, *Nem.* i. 35–6 *σπλάγχνων ὕπο . . . θαητὰν ἐς αἴγλαν . . . μόλεν.*

16. 'Raised cries of joy' is evidently the sense, and if *ροθ* is right *πολὺν ῥόθον ἴεσαν* becomes inevitable, though it is difficult to reconcile the traces after *ροθ*[*ο*] with a *ν*. There are also, rather to the right of these, some vestiges above the line which are not very satisfactorily regarded as a rough breathing on *ι*. For *ῥόθ*[*ο*]*ν* cf. **841**. vi. 128 *ἀοιδᾶν ῥόθια. θρόον*, which might be thought a more natural word here, cannot be read.

17–18. Either *τέλε*[*ι*]*αι* or *τέλεαι* is possible, presumably referring to the two deities (cf. e. g. *Ol.* xiii. 115 *Ζεῦ τέλει'*, *Nem.* x. 18 *Ἥβα τελείᾳ παρὰ ματέρι*), but *θ*[*εαί*] is inadmissible in l. 18, where the slight remains would be consistent with e. g. an *α* followed by a letter with a vertical first stroke.

19. Perhaps [*ἀν*]*εφθ*.

? σ]ώζω[
]ονανι[.]ετ[
]μενανι . [
] κατα[
]τροπ[
. . . . .

]ατι[.]ορ[
] ἀθαναι[
]οσάγον[τ
]τερω[
. . . .

Fr. 68.

. . . .
] κινδυν[
] νεφέλα[
] . κατε[
] . . . [
. . . .

]στε[
] . [
]τεστον[
]ταιν[
]κετ[
]ιων[
. . .

21. Possibly *ακται*, but the *ι* is joined by a ligature which is too low for the normal *αι* of this hand, and suggests rather *δ*, *κ*, or *χ*. The preceding letter might well be *ν* or *υ*, besides *τ*.

22. *γον* or *τον* is certain, and if the *ρ* is right either *ραγ* or *ριτ* is likely.] *αμφι* is unsuitable. Ink is visible above the remains of the first letter, but whether it represents a diacritical mark or a correction is quite uncertain.

23. *ορ* was followed by some round letter.

Frs. 2–4. That these three small pieces are from the bottom of Fr. 1 is strongly suggested by their similar appearance, and this position is practically assured for Fr. 4 by the junction of two *selides* in the syllable *κις* of *πολλακις* corresponding with a similar junction through the *π* of *οπο*[in Fr. 1. 14; but Fr. 4 does not seem to join on immediately.

Fr. 5. 1. The *diplé* is probable but not certain.

Fr. 6. 1. *υμ*[, *υλ*[would be suitable.

Fr. 10. 2–3. Line 3 apparently ended at *ω*, and *ον* may be the end of l. 2.

Fr. 16. Cf. **841.** vi. 134–6 [*ἐ*]*π' Ἀσ*[*ώ*]*που . . . ἀ*[*να*]*ρέψατο παρθένον.* In l. 2 here the doubtful *τ* can be *π*, but of course this may be quite fortuitous and e. g. *ἐθρ*]*έψατο* is an obvious alternative.

Fr. 24. 2. *ἀριστοπο*[*ν . .* (cf. *Ol.* vii. 51) would be suitable.

Fr. 30. This fragment and Frs. 34–5 are alike in being of a rather dark colour. Frs. 31–2 and 36 have a more worn appearance. Cf. Frs. 67–8. In Frs. 31 and 34 there are junctions of *selides*, but the pieces cannot be directly combined.

Fr. 31. 4. Perhaps]*ου Διό*[*ς*; but the letters can be variously interpreted.

Fr. 32. 8. The fourth letter may also be *φ* or *ω*.

Fr. 35. 3. A strophic division is denoted by the paragraphus below this line.

Fr. 36. 3. The overwritten *ι* may be due to the first hand.

Fr. 38. This fragment is a good deal rubbed, as are also Frs. 39, 41, 43.
8. *ἐ*]*μμελε*[, *πλη*]*μμελε*[?

Fr. 41. 1. e. g. *ἀθά*]*νατοι*,]*να τοι.*

Fr. 46. A junction between two *selides* occurs in this fragment and also in Fr. 47, which is otherwise similar in appearance.
2. *θ* may be the particle and *ὑποκρ*[may of course be divided *ὑπὸ κρ*[.

Fr. 47. 2. Cf. Pindar Fr. 51 b, d *τρικάρανον Πτωΐου κευθμῶνα.* There was a shrine of Dionysus here, and a temple of Apollo close by (Pausan. ix. 23. 6). The large asterisk below this line apparently takes the place of or supplements a marginal coronis in marking the commencement of a new poem.

Fr. 50. 1. *αι*]*θερι*[or]*αερι*[could be read.

3. *πα*]*σσαλο*[is rather suggested by *φθο*]*γγον* in the following line; cf. *Ol.* i. 17 *ἀπὸ φόρμιγγα πασσάλου λάμβαν'*, **1361.** i. 1–2 *ὦ βάρβιτε, μηκέτι πάσσαλον φυλάσ*[*σων*] *ἑπτάτονον λιγυρὰν κάππαυε γᾶρυν*; but *Θε*]*σσαλο*[is of course possible.

51. 3. The coincidence with *Ol.* iii. 26 *Λατοῦς ἱπποσόα θυγ.* was observed by Lobel.

Fr. 52. 2. The first letter is probably *δ*, *λ*, or *μ*.

Fr. 55. 2. The supposed mark of quantity is very doubtful, and may equally well be a breathing or a vestige of an interlinear letter. The second *α* may be *δ*.

Fr. 67. Either there is a junction of *selides* in this fragment, which in appearance resembles Frs. 32 and 36, or the papyrus has been strengthened by a strip gummed on the back. Fr. 68 is rather similar, though less worn.

3. It is not clear that any trace of writing is to be recognized in this line.

1793. CALLIMACHUS, *Sosibi Victoria.*

Height 10 cm. Late first century.

Callimachus after a long period of neglect has latterly been much in evidence in the papyri (cf. **1362** int.),[1] and a further considerable addition is made by the present papyrus, which introduces us to a poem of which but three words were known (see vi. 7, n.), though one or two lines, cited without specification of their source and now shown to belong to it, were in fact already extant. This, as first perceived by Mr. Lobel, who has contributed much to the elucidation of the text, is the elegiac poem in honour of the victory of Sosibius alluded to in Athen. iv, p. 144 e *Θεόφραστος ἐν τῷ πρὸς Κάσανδρον περὶ βασιλείας (εἰ γνήσιον τὸ σύγγραμμα· πολλοὶ γὰρ αὐτό φασιν εἶναι Σωσιβίου, εἰς ὃν Καλλίμαχος ὁ ποιητὴς ἐπινίκιον ἐλεγειακὸν ἐποίησε), τοὺς Περσῶν φησὶ βασιλεῖς* κτλ. and called in Schol. Lycophr. *Alex.* 522 (ed. Scheer) *Σωσιβίου νίκη.* The identification seems sufficiently established by the occurrence of the name Sosibius in v. 1, and the general tenor of the piece, which is full of references to games, prizes, victories, and dedications; see vi. 1–3, vii. 2, 7, viii. 1–5, ix. 4–7, x. 1. Who Sosibius was is not agreed. He has commonly been thought to be the same as the Lacedaemonian grammarian designated *λυτικός* or *ἐπιλύτικος* (Athen. xi. 493 c, Suid. *s. v.*), who was attached to the Alexandrian Museum under Philadelphus and wrote treatises on Spartan rites, on chronology, the poet Alcman, &c. (so e. g. Hecker, *Com. Call.* p. 66).

[1] A convenient edition of the new fragments is now available in Lietzmann's *Kleine Texte*, 145.

Schneider (ii, p. 220) questions this view partly on the ground of the *a priori* improbability that such a man would figure as an athletic victor, partly because the reference in Athen. iv. 144 to the Sosibius 'to whom Callimachus wrote an epinician elegiac poem' seemed to differentiate that Sosibius from his homonym whom Athenaeus elsewhere (iii. 78 c, xi. 493 e) speaks of as ὁ λυτικός or ὁ Λάκων. For these reasons, which are plausible enough (though with regard to the second it may be noted in xv. 690 e Athenaeus mentions probably the same grammarian with no descriptive epithet), Schneider preferred to regard Sosibius as some wealthy Alexandrian, perhaps an ancestor of the well-known minister of Philopator. He appears to have overlooked a very suitable person, Sosibius of Tarentum, who is mentioned by Josephus, *Ant.* xii. 2. 2, as one of the captains of the bodyguard of Philadelphus and a courtier of some influence. Whether any relationship subsisted between that Sosibius and the ψευδεπίτροπος of Philopator is quite problematical; it has been suggested that they were father and son, but the father of the ψευδεπίτροπος was more probably Dioscurides (Foucart, *B. C. H.* iv, pp. 97–8). In any case, if, as would naturally be supposed, Col. x. 1–5 of the papyrus refer to the man in whose honour the poem was composed, the Laconian is practically put out of court. The wealthy and powerful personage there described can scarcely be the grammarian who accepted the royal alimony (Athen. xi. 493 c); Josephus' captain of the bodyguard has better claims to consideration, though the attribution to him of the treatise πρὸς Κάσανδρον would hardly be expected. Sosibius' success seems to have consisted in a double victory at the Isthmian and the Nemean games; cf. vii. 1–4 and nn., and the reference to Corinth in vi. 4–6. Hecker's conjecture that Callim. Fr. 193 Ζηνί τε καὶ Νεμέῃ τι χαρίσιον ἔδνον ὀφείλω was the exordium of this poem is thus consistent with the new evidence, but remains very uncertain.

As now reconstituted the papyrus consists of the tops of ten columns, of which the last eight, and perhaps all ten, were consecutive, the tenth being also the last of the roll. A few small fragments, also from the tops of columns, are unplaced; they presumably belonged to the much broken first two, or to an intermediate column, if there was one, between Cols. ii and iii. The roll has evidently been subjected to severe pressure, causing the layers sometimes to adhere tightly and the ink to leave more or less legible impressions on the back of adjacent portions; by this means the order of some fragments, which could otherwise not have been certainly placed, has been fixed, and some missing letters have been supplied. With regard to the original compass of the roll, and the length of the poem on Sosibius, these are problems which depend on the view taken as to the number of poems represented in the present remnants. Col. iii happens to include (l. 2) the half line πρὶν ἀστέρι τῷ Βερενίκης

cited from Callimachus by Achilles Statius and assigned by Schneider and others to the poem on the Lock of Berenice which was translated by Catullus. That attribution, however, is by no means certain; it was rejected by Valckenaer, who first drew attention to the fragment, on the ground that the version of Catullus shows no corresponding phrase. Schneider evaded the objection by the argument that ἀστέρι Βερενίκης was a periphrasis for ἐμοί and was simplified by Catullus to *mihi* (l. 83; cf. n. on iii. 2, where the passage is quoted). Unfortunately Col. iii is badly mutilated, and what remains of the context of l. 2 is indecisive; it is, however, noteworthy that the preceding verse ends with a feminine plural participle -*άμεναι*, which might well correspond to *nudantes* in Catullus (l. 81), and that if κλέι . . . in l. 3 is κλίνη, that too, though not translated literally, could be interpreted in a sense conforming to the Latin. A mention of the ἀστὴρ Βερενίκης in an epinician poem to Sosibius is, at the least, unexpected; moreover, there is a second reference to Berenice in v. 6, and another to her father, Magas, king of Cyrene, in v. 2. Perhaps, then, Col. iii contained the conclusion of the Βερενίκης πλόκαμος, and the poem on Sosibius did not begin till after v. 6, being separated from the πλόκαμος by a shorter elegiac piece. On the other hand, it may be argued that the praises of Sosibius may easily have been coupled with those of more important personages, and that if the poem addressed to him included a passage referring to the king (viii. 5 sqq.) it may equally have included others relating to the

Col. i.

] . . . ξῦν
λ . . . τ . . . [
] . [.]τ

Col. ii.

]ηπριναναξ . [. . .] . . ινατ . . [
]τρυ . . . . [. . . .] . . [

Col. iii.

] . . . κα . . ώ . . . έ . [. . . .] : . [.]άμεναι
] . . . μισκλέι . . . πριν . . . . [. .]ωιβερενικησ[
] . . . . ίδαβου[.] . μ : π[. .]ε . [. . .]ν·
] . . . [.]τα . α . . . [. . . .] . εθήσειν[

queen and her father. Such irrelevances are natural in a court poet. On that hypothesis the roll may have been confined to this particular poem, which would have extended to some two hundred lines or more.

The text is written in medium-sized upright uncials, somewhat ornate and laborious, but not regular or well-formed. The scribe was evidently a bad copyist (see below) and possibly also had difficulties with his archetype; that this was considerably older is rather suggested by an apparent tendency to archaism, for example, the linking of H to Δ in viii. 2 and the varying formation of Ξ which in ix. 1 is written as two strokes with a dot between them. On the whole the hand gives an impression of artificiality, and is likely to be of a later date than the forms of some letters might suggest; it may, however, fall within the first century. Stops are rarely used (iii. 3, vi. 1), but accents breathings, &c., are fairly frequent in the earlier columns; rarer signs are a comma to divide words (vi. 4), and a ligature to connect the parts of a compound (ibid.). These additions, which cease after Col. vi, may come from the original scribe, who seems to be also responsible for corrections, including the insertion in cursive of an omitted line in Col. v. He has, however, left the text in a very imperfect state; its inaccuracy is demonstrated by the corruptions in lines previously extant (cf. viii. 1, ix. 7). This textual inferiority combined with the disjointed character of the fragments adds materially to the difficulty of interpretation.

Col. i.

] . . . ξυν
λ . . . τ . . . [
] . [.]τ

Col. ii.

]η πρὶν ἀναξ . [. . .] . . ιναι . . [
]τρυ . . . . [. . . .] . . [

Col. iii.

] . . . κα . . ώ . . . έ . [. . . .] . . [.]άμεναι
] . . . μις κλεί . . . πρὶν ἀστέ[ρι τ]ῷ Βερενίκης
] . . . . ίδα βου[.] . μ΄ π[. .]ε . [. . .]ν·
] . . . [.]τα . α . . . [. . . .] . εθήσειν

Col. iv.

]ιδιονπολυπαλτονυπερ . αλ| . ο ασυγαμοσητ . . .
] . τηικαομηνευ . . . σ . . . ειριτι|αι
] . νηβασιληασε . . πρ . [.] . δακρω[. . . . . .]
] . . παντωνπα[.]τατελειοτατ[ε
]ουμετ[. .] . νου . . [ ]χιστον
. . . . . .

Col. v.

2 τοσσαμαγαγβασιληατ . . ειλ . . . . . [. . .] . . . [

[ ] . τ αν ω
1 [. .]μμαμεναιδ[.] . αυταπ . . . [. . . .]ια
] . με . .
[. .]σσατονενμη . [.] . τευ . [. . . . . .]υνναγετι
φωκαεωνμεχρισκεμενη[. . . . . .]ιναλιμυδροσ
5 [. . .]ριτεκηπαλλα[. . . . . .]αρ[. .]εμιδι
[. . . .]σαειπαναριστ[. . . . . .]βερενικηι
. . . . . .

Fr. 1, to l. 6?

. .
]νειναι[
. .

Col. vi.

αξονοσασβυσ . η[[ι]]σιππ . σέναυλονεχει·
ί[.]σει
σημὲρὶνονδὥσειπερ[.]μονπἔριχεῖλοσα[[γ]]στει
τοῦτ᾽ἐποσηδειηιλεχθενεπαγγελιηι·
δαῖμον,ὅσαμφοτερωθενᾶ[. .]ωνοιοκαθηται
5 [.]τέινεοσαρχαιοισορ . [. . .] . [.]υφίδαισ
[. .]τ . [.] . . [.]γου[. .]εσπελοπη[. .]νιερονισθμον
[. . . . .]τηντη[. . . . .] . . [
[. . . . .]ὲι[.]οσϊ[
. . . . . .

Col. iv.

]ίδιον πολύπαλτον ὑπὲρ . αλ . ασου γάμος ητ . . .
] . τηκαομην εὐ . . . σ . . . ειριτιαι
] . νη βασιλῆα, σὲ . . πρ . [.] . δ' ἀκρω[. . . . . .]
] . . πάντων πά[ν]τα τελειότατε.
]ου μετ[. .] . νου . . [ ]χιστον
. . . . . .

Col. v, with Fr. 1.

[ ] . τ
[. .]μμα μὲν αἰδ[.] . αυτα π . . . [. . . .]ια[
τόσσα Μάγαν βασιλῆα τ . . εν λ . . . . . [. . .] . . . [
] . με . .
[τό]σσα τὸν ἐν μη . [.] . τευ . [. . . . . .]υνναν ἔτι,
Φωκαέων μέχρις κε μένῃ [μέγας ε]ἰν ἁλὶ μύδρος,
[μέχ]ρι τέκῃ Παλλὰ[ς κῇ γάμος] Ἀρ[τ]έμιδι,
[. . . .]ς ἀεὶ πανάριστ[α με]νεῖν α[. . . .] Βερενίκῃ
. . . . . .

Col. vi.

ἄξονος Ἀσβύστης ἵππος ἔναυλον ἔχει.
σημερινὸν δ' ὡσεί περ [? ἑ]μὸν περὶ χεῖλος ἀίσσει
τοῦτ' ἔπος ἡδείῃ λεχθὲν ἐπ' ἀγγελίῃ·
Δαῖμον, ὃς ἀμφοτέρωθεν ἁ[λιζ]ώνοιο κάθη⟨σ⟩αι
[σ]τείνεος, ἀρχαίοις ὅρκ[ιε Σ]ι[σ]υφίδαις,
[ὅν] τε [γ]εω[ρ]γοῦ[ντ]ες Πελοπή[ιο]ν ἱερὸν ἰσθμὸν
[τῇ μὲν Κρωμνί]την τῇ [δὲ . . . .] . . [
[. . . . . .]ει[.]ὸς ι[
. . . . . .

Col. vii.

οφρακεσωσιβιοντισαλεξανδρουτεπυθηται
τηνεπικαιναιωνκι̣νυφιδιστεφεα
αμφοτερωπαραπαιδεκασιγνητωιτελεαρχου
καιτομυριναιοντωιγαλαθησομενω
θηλυτατονκαινειλ̣ω̣τ̣ωνενιαυσιο̣ν̣υδωρ
ωδειπ̣[.]καλαμοι . [. . .]τ̣ι̣σετεισε[. . . .]
ι̣σ̣τ̣[. . . . .]γαρπωτ[. . . . . .]ν̣[. . . .]α̣εθλα
[. . . . . .]φιωντ̣[18 letters]
. . . . . .

Col. viii.

καλπιδεσουκο̣σμουσυμβολοναλλαπατησ
ανδρασοτουδεισαντεσεδωκαμενηδυβοησαι
νηονεπιγλαυκησκωμοναγοντιχορωι
αρχιλοχουνικαιονεφυμνιονεκδεδιαυλου
λαγ̣ειδηπαρασοιπρωτοναεθλοφ̣ορειν
ε̣ι̣λ̣αμεθαπτολεμ̣[. .]ετεηιπ̣[. .]ρηνικελεγχ[. .]
[. . .]τετισελαιη[. . . . . .]ουκονιηι
[. . . . . .]ω̣βασιλ̣[. . . . . .]αχθει[
. . . . . .

Col. ix.

αμφοτερωνοξεινοσεπηβολοσουκετιγυμνασ
παιδασενηραιωιστη̣σ̣ομενευρυνομησ
ωσφαμενωιδωσειτισανηρομοφρ̣ο̣νοσαοιδην
τουτομενεξαλλωνεκλυονιερονεγω
κεινογ̣εμηνιδοναυτοσοπαρποδικατθετονειλ̣ου
νειταιτω̣ι̣κασιουεισεπ̣ι̣κωμοσαλα
κυπροθενειδονδιο̣[. .]εκατηγαγενενθαδεγα[. .]οσ
[. .] . ω̣ε̣κκε̣[. . . . . .]ω̣σ̣α[[ν]]θ . ω̣ν
[23 letters]φ̣ν[
. . . . . .

Col. vii.

ὄφρα κε Σωσίβιον τις Ἀλεξάνδρου τε πύθηται
⟨γ⟩ῆν ἐπὶ καὶ ναίων Κίνυφι διστεφέα
ἀμφοτέρῳ παρὰ παιδ⟨ί⟩, κασιγνήτῳ τε Λεάρχου
καὶ τὸ Μυριναῖον τῷ γάλα θησ⟨α⟩μένῳ,
θηλύτατον καὶ Νειλωτῶν ἐνιαύσιον ὕδωρ
ὧδ' εἴπ[η] καλάμοις (?) [. . .]τισετεισε[. . . .]
ιστ[. . . οὐ] γάρ πω τ[. . . . .].ν[. . . .] ἄεθλα
[. . . . .].φίων τ[18 letters]
. . . . . .
[καὶ παρ' Ἀθηναίοις γὰρ ἐπὶ στέγος ἱερὸν ἦνται]

Col. viii.

κάλπιδες, οὐ κόσμου σύμβολον ἀλλὰ πά⟨λ⟩ης·
ἄνδρας ὅτ' οὐ δείσαντες ἐδώκαμεν ἠδὺ βοῆσαι
νηὸν ἔπι Γλαύκης κῶμον ἄγοντι χορῷ
Ἀρχιλόχου νικαῖον ἐφύμνιον· ἐκ δὲ διαύλου,
Λαγείδη, παρὰ σοὶ πρῶτον ἀεθλοφορεῖν
εἰλάμεθα, Πτολεμ[αῖ]ε, τεῇ, π[άτε]ρ, ἡνικ' ἐλεγχ[. .]
[. . .]τε τις †ἐλαίη[. . . . .].ου κονίῃ
[. . . . .].ω βασιλ[. . . . .].αχθει[
. . . . . .

Col. ix.

ἀμφοτέρων ὁ ξεῖνος ἐπήβολος· οὐκέτι γυμνὰς
παῖδας ἐν Ἡραίῳ στήσομεν Εὐρυνόμης.
ὡς φαμένῳ δώσει τις ἀνὴρ ὁμόφ⟨ω⟩νο⟨ν ?⟩ ἀοιδήν.
τοῦτο μὲν ἐξ ἄλλων ἔκλυον ἱρὸν ἐγώ,
κεἰνό γε μὴν ἴδον αὐτὸς ὃ πὰρ ποδὶ κάτθετο Νείλου
νεῖται τῷ Κασίου †εις ἐπίκωμος ἄλα·
Κύπροθε ⟨Σ⟩ιδόνιό[ς μ]ε κατήγαγεν ἐνθάδε γα[ῦλ]ος
[. .] . ω ἐκ κε[. . . . .]ωσα θεῶν
[23 letters]φν[
. . . . . .

Col. x.

καιτονεφουνικαισιναειδομεναρθμιαδημωι

ειδοταουκεπιμικρωνουκεπιληθωμενον

παυριστοντοκενανδριπαραφνιωτισϊδοιτο

ωτινιμηκρε[.]σσωνητινοσσευτυχισ

ουτετοναινησωτοσοναξ[.]ονουτελαθωμαι

διδιαγαρδηδημουγλωσσανεπαμφοτεροισ

μ . [. .]ομενωιδ̣[.]π̣ησιν[.] . ουδε̣π̣[. .]σθλονε . εξεν

ερ̣[. . .]ψ̣[.] . δ̣ησα̣[. .] . καπ[. . . . .]

[35 letters]ν

. . . . . .

Fragments.

2.

[

τ̣α̣[

ζ[

. .

3.

]ουσακ . [

]γ̣ε̈πω̣[

. . . .

4.

σ

] . . β̣οεέν̣τ̣[

]ν̣ ρ̣ . [

. . . . . .

5.

]σμεν̣ε̣ . . . [

] . ε̣γν̣ . [

. . . . .

Col. i. This is a puzzling fragment. In l. 1 *ξ* and the circumflex are clear, and the letters *νν*, which are faint, are assured by an impression on the back of Col. ii, to which Col. i was adhering. The relative order of these two pieces is therefore certain. There is no sign of any letter after *ξῦν* either in Col. i itself or in the impression. Lines 2 and 3 are in a smaller hand and, if *ξῦν* is the end of a verse, may be a marginal entry. No traces are visible after *τ* in l. 3, but the papyrus is rather rubbed, and it is not impossible that further letters followed.

Col. iii. The position of this is shown by a partial impression on the verso of Col. iv. The fragment itself has an impression on the back which provides a few letters from the earlier portion of the lines.

2. The end of this line coincides with Callim. Fr. 35 d from Achill. Stat. *Isag. in Arat. Phaen.* p. 134 *ὅταν* (*sic*) *μέντοι ὁ Καλλίμαχος Πρὶν ἀστέρι τῷ Βερενίκης ἐπὶ τοῦ πλοκάμου φησίν, ὃς ἐξ ἑπτὰ καταφανῶν σύγκειται,* ⟨*ἡμάρτηται*?⟩; cf. int. p. 100. The passage in Catullus to which Schneider supposes the fragment to correspond is (lxvi. 79–83)

nunc, vos optato quom iunxit lumine taeda,
non prius unanimis corpora coniugibus
tradite, nudantes reiecta veste papillas,
quam iucunda mihi munera libet onyx,
vester onyx, casto colitis quae iura cubili.

prius quam mihi is regarded as a translation of *πρὶν ἀστέρι τῷ* B. If that is correct, it seems

Col. x.

καὶ τὸν ἐφ' οὗ νίκαισιν ἀείδομεν, ἄρθμια δήμῳ
εἰδότα ⟨καὶ⟩ μικρῶν οὐκ ἐπιληθόμενον.
παύριστον τὸ κὲν ἀνδρὶ παρ' ἀφνειῷ τις ἴδοιτο
ᾧτινι μὴ κρε[ί]σσων ᾖ ⟨νόος⟩ εὐτυχίης.
οὔτε τὸν αἰνήσω τόσον ἄξ[ι]ον οὔτε λάθωμαι,
δείδια γὰρ δήμου γλῶσσαν ἐπ' ἀμφοτέροις,
μὴ [τ]ὸ μὲν ὦδ' [εἴ]πησιν, ["Ο]δ' οὐδέπ[οτ' ἐ]σθλὸν ἔλεξεν
ερ[. . .]ψ[ε]υδὴς α[. .] . καπ[. . . . . .]
35 letters]ν
. . . . . .

Fragments.

2.	3.	4.	5.
	]ουσα κ . [	] . . βόες ἔντ[	]σμενε . . . [
τα[	]γέπω[	]˙ ρ . [	] . εγν . [
ζ[	. . . .	. . . . .	. . . . .
. .			

strange that *πρίν* was included in the citation, in which, as it stands, the natural sense of *πρίν* is rather *quondam*.

4. The doubtful *θ* may be *σ* or *ε*, hardly *ρ*.

Col. iv. The suggested combination of two pieces in ll. 1 and 2 (the point of junction is indicated by vertical lines) remains uncertain in the absence of a satisfactory restoration of the word after *ὑπέρ*. If the combination is incorrect, Col. v will become Col. vi and] . *ασου γάμος ητ* . . . &c. will become Col. v, with a possible lacuna between it and Col. iv. The small fragment]*χιστον* assigned to l. 5 was adhering to the back of Col. v, opposite *παναριστ*[, and its position is thus indicated with probability.

1. *πολύπαλτος* is a novel compound; the epithet would suit e. g. [*ξυστ*]*ίδιον*.

2. Perhaps]*τ' ἠκά⟨σ⟩μην* or *κα*]*τηκά⟨σ⟩μην*, as Housman suggests, but with the context in its present state emendation is not hopeful. Further on *π* could be read in place of *ιρ* and *ν* or *ω* in place of *αι*.

4. *τελειότατε*: the vocative has been substituted for some other case (accus.?).

Col. v. This column, like the two preceding, is partly deciphered from impressions on the verso.

2. The original omission of this line, the place of which is marked by the *ἄνω* at the end of l. 1, was evidently due to the circumstance that ll. 2 and 3 began with the same word. The loss was supplied by the original scribe in letters of reduced size which become smaller and more cursive as he proceeds, and the latter part, of which there only remains an impression, is difficult to decipher. *τον εν*, which is suggested by l. 3, seems unobtainable.

Magas, whose enmity to Philadelphus terminated with the betrothal of his daughter to the Egyptian crown prince, is commonly supposed to have died in or about B.C. 258.

3.]υνναν, to which the insertion above the line apparently refers, remains obscure. ἔτι may be sound, though ἔτη would give a suitable substantive for the repeated τόσσα.

4 = Callim. Fr. 209, from Schol. Soph. *Antig.* 264. Valckenaer's correction of Φωκείων to Φωκαέων is confirmed. The various conjectures as to the source of the verse prove to have been worthless.

5. γάμος seems more likely than πόσις on account of the space.

6. Fr. 1, containing the letters]νεινα[(*a* very uncertain : δ, λ, μ, χ are equally possible), was adhering to the lower part of the verso of a fragment which higher up has impressions of the middles of ll. 1 and 3–4. It will not combine readily with l. 5 and so has been assigned to l. 6, where it seems suitable.

Col. vi. 1. The Ἀσβύσται belonged to the Cyrenaica (cf. Callim. *Hymn. Apoll.* 76 Ἀσβυστίδι . . . γαίῃ), but the word may be loosely used as an equivalent of Λίβυς, as in Fr. 13 Τρίτωνος ἐφ' ὕδασιν Ἀσβύσταο. Libyan horses were noted for their speed (Ael. *Nat. An.* iii. 2, xiv. 10), and according to Hdt. iv. 189 τέσσερας ἵππους συζευγνύναι παρὰ Λιβίων οἱ Ἕλληνες μεμαθήκασι : cf. e. g. Soph. *El.* 702, 727. ἔναυλον ἔχει is capable of two interpretations, either 'is in its stall', ἄξονος depending on some phrase equivalent to λυθεὶς ἀπό, or 'has fresh in its ears', sc. the sound of the wheels. The letters σέ are derived from an impression which also gives the doubtful μ in l. 2, and the rough breathing (also doubtful) on *a* in l. 4.

2. At the end of the line αγστει seems to have been corrected to αίσσει, the γ (or τ?) being cancelled by a dot above and below it. The letters στ are fairly clear in an impression on the back of the next column, which also makes the overwritten σει certain. Of the two accents on περι the acute is slightly the darker and larger. [ἐ]μόν looks probable, but is not satisfactory after ὡσεί περ (?) ; nor can [ὁ]μόν be regarded as an improvement.

3. The ἡδεῖα ἀγγελίη is presumably the news of the victory of Sosibius.

4. δαῖμον : i. e. Poseidon ; cf. n. on ll. 6–7.

5. κ of ορκ[ιε is not very satisfactory ; the vertical stroke must be supposed to have become entirely obliterated, and to have been written close to the ρ. Σισυφίδαις was suggested, no doubt rightly, by both Murray and Lobel.

6–7. [γ]εω[ρ]γοῦ[ντ]ες is very doubtful, but the letter before ου, if not γ, can only be ξ or τ, so that e. g. οἰκοῦντες is excluded. [τῇ μὲν Κρωμν(ε)ί]τηνι (sc. καλοῦσι or sim.) may be suitably restored from Schol. Lycophr. *Alex.* 522 (Scheer) Κρῶμνα . . . Παφλαγονίας πόλις ἐν ᾗ Ποσειδῶνος ἱερόν ἐστιν. ἔστι δὲ καὶ Κορίνθου τόπος, ὡς καὶ Καλλίμαχος ἐν Σωσιβίου νίκῃ, τῇ μὲν Κρ.

8. A dot slightly above the second ι (?), unless accidental, is more likely to represent a diaeresis than a high stop.

Col. vii. 1–2. This couplet is rendered intelligible by the slight alteration suggested by Housman of τ to γ at the beginning of l. 2 : 'that even one dwelling on the Cinyps may learn that Sosibius and Alexandria have won a double crown'. For γῆ instead of πόλις cf. e. g. Eurip. *Tro.* 868 γῆ δορὶ πεσοῦσα, and for the order in l. 2 Callim. Fr. 530 ἐπὶ τρύγα δ' εἶχεν ἐδωδῇ.

3–4. For ἀμφοτέρῳ παιδ⟨ί⟩ cf. e. g. Callim. *H. Del.* 168 ἀμφοτέρη μεσόγεια. Probably 'the brother of Learchus' means Melicertes, in whose honour the Isthmian games are said to have been founded (cf. Pausan. i. 44. 8, Plutarch, *Theseus* 25, &c.), and the other child 'who was suckled on Myrina's milk' is Opheltes-Archemorus, who was commemorated by the games of Nemea and was the foster-child of Hypsipyle, daughter of Myrina after whom the Lemnian town Myrina was supposed to be named.

5. For θηλύτατον cf. Eustath. *ad Hom.* θ p. 1599. 25 θῆλυς ἐέρση, ἡ τοῦ εὐκαρπεῖν καὶ

πολυφορεῖν αἰτία. ὁθεν καὶ Καλλίμαχος θηλύτατον πεδίον λέγει, τὸ πολύγονον (Fr. 296). ἐνιαύσιον of course refers to the annual inundation. What has been regarded as the top of the τ in νειλωτων may belong to the ω, which is sometimes written in this hand with a little hook at the top of the first stroke.

6. A vestige of the letter after οι would suit e. g. σ, and possibly [ὅσ]τις (ἔτ' εἰσε . . .?) followed, though a rather longer supplement is desirable. Or was the Nile personified?

9. This line is given by Callim. Fr. 122; cf. the next note. The traditional order of παρ' and γάρ, which are transposed by Schneider following Meineke, is retained (? l. Παναθ.).

Col. viii. 1 = Callim. Fr. 122, from Schol. Pindar, *Nem.* x. 64 διὰ τούτου σημαίνει τοὺς τὰ Παναθήναια νενικηκότας· τίθενται γὰρ ἐν Ἀθήναις ἐν ἐπάθλου τάξει ὑδρίαι πλήρεις ἐλαίου. διὸ καὶ Καλλίμαχος, καὶ παρ' Ἀθηναίοις κτλ., with ἀλλὰ πάλης, instead of which the papyrus mistakenly gives ἀλλ' ἀπάτης, at the end of the second line. Schneider proposed to assign this fragment to *Aet.* i. 6; Bergk was no happier in suggesting that the source was the Ἄργους οἰκισμοί.

3. Γλαύκης: i. e. probably the daughter of Creon and wife of Jason, from whom was named a spring near Corinth on the road to Sicyon: above it was τὸ καλούμενον ᾠδεῖον; cf. Pausan. ii. 3. 6.

4. Ἀρχιλόχου νικαῖον ἐφύμνιον: i. e. τήνελλα καλλίνικε, the conventional salutation of a victor in the games; cf. Archil. Fr. 106 τήνελλα, ὦ καλλίνικε χαῖρε κτλ., Schol. Pindar, *Ol.* ix. 1. There is a somewhat similar allusion to φροίμιον Ἀρχιλόχου in Callim. Fr. 223. ἐκ διαύλου is perhaps metaphorical, 'we have retraced our steps,' as e. g. in Aesch. *Ag.* 344 κάμψαι διαύλου θάτερον κῶλον.

5. ἀεθλοφορεῖν: the verb occurs only here.

6. π[άτε]ρ was suggested by Lobel: π[is much more probable than το[.

7. ελαιη does not scan, and the right emendation is not obvious.

8.]ω:]οι or]ωι are possible alternatives.

Col. ix. 1–2. The παῖδες Εὐρυνόμης are no doubt the Graces, who are commonly called her children by Zeus; cf. Callim. Fr. 471 οἳ δ' ἕνεκ' Εὐρυνόμη Τιτηνιὰς εἶπον ἔτικτε (sc. τὰς Χάριτας), and for γυμνάς Callim. Fr. 266 ἀσταλέων Χαρίτων λόφον. αἱ Χάριτες γυμναί became a proverbial expression, as in Aristaen. ii. 21 αἱ γὰρ χάριτές σου . . . ἀληθῶς κατὰ τὴν παροιμίαν γυμναί; cf. Suidas s. v. καὶ παροιμία αἱ χάριτες γυμναί, ἤτοι ὅτι δεῖ ἀφελῶς καὶ φανερῶς χαρίζεσθαι, ἢ ὅτι αἱ χάριτες τὸν ἑαυτῶν κόσμον ἀφῄρηνται . . . χάριτας γυμνὰς ἱστοροῦσι, διότι δωρεὰν δεῖ χάριτας τίθεσθαι: but the point in the present passage is not very clear. The Ἡραῖον may be that near Mycenae, which had ancient statues of the Χάριτες in its πρόναος (Pausan. ii. 17. 4) and was not far from Nemea.

3. ομοφρυνος is evidently an error for ὁμόφωνος or -ον; Lobel's suggested correction of ἀοιδήν to ἀμοιβήν is also plausible, though for δώσει . . . ἀοιδήν cf. Callim. Fr. 310 ἀλάλαγμα νόμαιον δοῦναι.

5. κάτθετο: sc. probably Sosibius, who made commemorative dedications both in Greece and in Egypt; the former were only known to the poet by hearsay (ἐξ ἄλλων ἔκλυον, l. 4), the latter he had seen. The λ of νειλου seems to have been corrected from ο, the base of which gives the letter the appearance of a δ.

6. This verse, in which apparently the ποὺς Νείλου was more closely defined, is obscured by corruption. εις is open to suspicion on account of the hiatus. The Κάσιον ὄρος was near Pelusium and the Serbonian Lake, παρ' ἣν δὴ τὸ Κ. ὄρος τείνει ἐς θάλασσαν (Hdt. iii. 5), and there was a temple of Zeus there. κασιονεις might conceal Κάσιος Ζεύς, but the rest of the line is incongruous. νεῖται τῇ Κασία ναῦς would give a possible sense, but is far from being convincing. With regard to the concluding words, a similar collocation is noticeable in Callim. Fr. 373 (Tzetz. *ad Lycophr.* 139) ἔθος εἶχον οἱ παλαιοί, ὡς καὶ Καλλίμαχος

ἱστορεῖ, μετὰ κιθάρας περὶ τοὺς ἄλας ἰέναι καὶ ἀνυμνεῖν καὶ ἐγκωμιάζειν. As Schneider remarks, ἱστορεῖ does not exclude a poem, but that the present passage is the source of the citation is unlikely.

7 = Callim. Fr. 217, the various guesses as to the source of which were, as usual in the absence of a substantial clue, futile. This line is intelligible as the first verse of the dedicatory inscription of Sosibius.

8. The letter before the first ω was probably γ, π, or τ, and the doubtful ε after κ may equally well be ο. At the end of the line θέων is not excluded.

Col. x. 2. ουκ επι after ειδοτα, probably an inadvertent anticipation of οὐκ ἐπιληθόμενου is clearly corrupt, and καί, which was suggested by both Murray and Lobel, or τόν, is an easy alteration.

7. The restoration suggested gives a suitable sense, [τ]ὸ μεν referring to the first alternative, i. e. ἐὰν αἰνήσω: but μή [μ'] or μή[δ'] ὁ μέν would also serve. At the end of the line the very slight remains are consistent with either ἔλεξεν or ἔρεξεν. A vestige in front of the base of ο of ουδ is quite in keeping with a δ.

8. ψ[ε]υδής or ἀ]ψ[ε]υδής accords with the context, but is very doubtfully read, the ψ being represented only by the top of a stroke above the line equally consistent with φ; λ is possible in place of δ. The next word is perhaps α[ὐτ]ίκα, as Lobel suggests; the first α may be δ.

Fr. 3. 2. The grave accent on ε has apparently been cancelled.

Fr. 4. 1. The supposed β is strangely formed, rather like a figure 8. It is preceded by what looks like π or . γ.

1794. Poem in Hexameters.

19 × 12·9 cm. Late second century.

This papyrus contains on the recto the ends and beginnings of lines of two partially effaced columns from an annotated list of property-holders, drawn up perhaps early in the second century. The Oxyrhynchite village Κερκε(ῦρα)

φηδεοιασσοι̣[. . . . .]κοστεκο̣[. .] . σεεοικε
δευομενον̣τ̣ . [. . . . .]τ̣οσονπαρ[. .]αιδανε̣εσθαι
τωιου̣χειρ̣ο̣[.]ε̣[. . . . .]αρκεε[.]ο̣υ̣[.]εμεναυδη
ο̣ι̣ . . α̣ν̣[. . .]ε̣[. . . . .]μο . [.] . . . τ̣[.]κ̣εδοιησ
τον̣δεγε[.]ε̣ν̣ . [. . . . .] . ο̣μ̣ε̣ν̣θανενοσμινεφυ̣ . [.]ν
ενμενοι̣τ̣εν . [. . . . .]η̣ρπρωιζονοδευων
αυτηδου . [.]μ[.]ρ̣[. . . . .]ελπω̣ρ̣αιδεα̣γ̣η̣σα̣ν̣
η̣με̣τ̣ερησβιοτη[. . . .]ο̣νδεμοιοικοσαϋτεῖ
αλλοτεγ̣α̣ραλλο[.]σολ̣β[.]υλαχοσανθρωποισιν
οιητοιπεσσοιοδικητ̣ο̣[. .]η̣δεκαιολβου
πεσσ[.]σαμειβομενοσ[.]οτεμεντο[. . .]λλοτετοισι[.]
ε̣ι̣σα̣γ̣α̣θονπιπ̣[. .]καια̣φνεοναιψα̣τ̣ι[[. .]]θησι

is mentioned. On the verso is a nearly complete column of 21 lines from a hexameter poem, written in a medium-sized semicursive hand which dates probably from the latter part of the same century. The column has a slant to the right owing to the writer's tendency to advance to the left the commencement of the lines. A circumflex accent is once written (l. 8), but apart from this no other diacritical marks occur except the diaeresis on ι and υ. The poem and its author remain unidentified. The column is occupied by a speech of an elderly woman to a youth, whom she addresses as τέκος. She dilates on the fickleness of fortune and explains that though now poor she had formerly been prosperous and had often entertained guests. This situation resembles that of the *Hecale* of Callimachus, who, moreover, puts into the mouth of Hecale the same adjective, λιπερνῆτις, which is used of herself by the speaker here; cf. l. 17, n. But ll. 2–6, so far as they can be made out, do not seem to suit the *Hecale*, still less ll. 20–1, in which the woman describes herself as a needy vagrant in a city, whereas Hecale when visited by Theseus was living in the country near Marathon. An identification must, therefore, be sought elsewhere, and some less polished poet of the Alexandrian school is more likely to be the author than Callimachus. The mention in l. 20 of ἥδ' ὀλοὴ βούβρωστις as the cause of the speaker's misfortunes recalls the story of Erysichthon as told by Callimachus in *H. Dem.* 31 sqq.; in l. 102 there the ravenous hunger of Erysichthon is described as κακὰ βούβρωστις, and some further resemblance may be found between the following lines 105–6 χῆραι μὲν μάνδραι, κενεαὶ δέ μοι αὔλιες ἤδη τετραπόδων and ll. 18–19 of the papyrus: but this may be a coincidence.

φῆ δέ οἱ ἆσσον [ἰοῦσα, τέ]κος, τέκο[ς, ο]ὔ σε ἔοικε
δευόμενον τ . [. . . . .] τόσον παρ[ὰ π]αῖδα νέεσθαι,
τῷ οὐ χεὶρ ὀ[ρ]έ[γειν ? σῖτ'] ἀρκέε[ι] οὐ[δ]ὲ μὲν αὐδὴ
οι . . αν[. . .]ϵ[. . . . . .]μο . [.] . . . τ[ί] κε δοίης
τὸν δὲ γε[.]εν . [. . . . . .] . ὁ μὲν θάνεν ὅς μιν ἔφυσ[ϵ]ν
εν μενοιτεν . [. . . . . ἀν]ὴρ πρωιζὸν ὁδεύων·
αὐτὴ δ' οὐ . [.]μ[.]ρ[. . . . . .,] ἐλπωραὶ δ' ἐάγησαν
ἡμετέρης βιοτῆ[ς, αὖ]ον δέ μοι οἶκος ἀΰτεῖ.
ἄλλοτε γὰρ ἄλλο[ι]ς ὄλβ[ο]υ λάχος ἀνθρώποισιν·
οἵη τοι πεσσοῖο δίκη, το[ι]ήδε καὶ ὄλβου·
πεσσ[ὸ]ς ἀμειβόμενος [π]οτὲ μὲν το[ῖς, ἄ]λλοτε τοῖσι[ν]
εἰς ἀγαθὸν πίπ[τει] καὶ ἀφνεὸν αἶψα τίθησι

προσθενανολβειοντ̣ευηφενεοντ[.]δανολβον
τοιο̣σδεινωτησιπερ[. . .]ρεφεταιπτερυγεσσιν
[.]λ̣βοσεπανθρωπους[. .]λονδεξ̣α̣λ̣[. .]υ̣οφελλει
η̣δαυ[.]ηπολεεσσιπ̣[. . .]ν̣καισειτονορεξ̣α
τ̣ηνοραaισεπιουτιλιπ̣[. .]ν̣ητισπαροσ̣ηα
εσκεδεμοινειοσβαθυλ̣[.]ϊ̈οσεσκενα̣[.]ω̣ηι
πολλαδεμοιμηλεσκε[.]αμενδιαπαντακεδασσεν
η̣δολοηβουβρωστισεγωδακομιστο[. .]λ̣ητισ
[.] . εποθιπληθουσαναναπτολινε[. . . .]ρπωι

1–21. 'She went up to him and said "My son, my son, being so much in want of . . . you should not go to a child, whose hand cannot proffer food, nor his voice . . . I myself am not . . ., but the hopes of my life are broken, and my house gives a dry sound. Sometimes to one man, sometimes to another falls the lot of wealth. The way of wealth is as the way of a die, which in turn brings a lucky throw now to one now to another, suddenly making rich the man who was before poor, and making poor the man who was enriched. Even so on wheeling wings goes wealth up and down among men, prospering first one, and then another. I whom you see have given drink and food to many, for formerly I was no outcast, nay, I had fields where the crops stood deep, I had a threshing-floor, and sheep in plenty; but they were all made havoc of by this baneful famine (?), and I, an uncared for wanderer, creep thus about the crowded city".'

1. Of the letter before *σε* there is only a very small vestige, and e. g. *ἦ* could equally well be read, but *οὐ* seems required by the sense.

3. The restoration of *ὀ[ρ]έ[γειν σῖτ']*, for which cf. l. 16, was suggested by Housman.

4. *κε*: or perhaps *σε*.

5. *του* is possible in place of *τον*.

6. If *οιτ* is rightly read there must be some error. *σιτ* is an alternative, perhaps also *ση* though the latter is less suitable.

7. There may have been only one letter (*ν*?) between *ου* and *μ*; at any rate there is no room for *οὐκ [εἶ]μ'*. *ι*, *φ*, or *ψ* may be read in place of the following doubtful *ρ*.

8. *αὖ]ον . . . ἀϋτεῖ*: the Homeric phrase, which is used of metallic sounds, has here a rather different but quite intelligible sense. There is not room for *κενε]όν*.

9. *γάρ* might be altered to *τἄρ'*, but the *α* is perhaps lengthened as e. g. in Homer B 39 *θήσειν γὰρ ἔτ' ἔμελλεν*, *H. Dem.* 57 *φωνῆς γὰρ ἤκουσα*. Cf. l. 12, where *καὶ ἀφνεόν*, as Housman observes, also has Homeric analogy (e. g. Ω 641, *H. Dem.* 424), though the loss of *τε* after *πίπτει* would be easy.

13. *ἀνολβεῖν* and *εὐηφενεῖν* are apparently unattested. The latter can of course be eliminated by writing *εὐηφενέ' ὄντ[α]*.

14. *δεινωτησι* must be corrected to *δινητῆσι* or *δινήεσσι*. The *ω* is broken, but *η* cannot be read.

17. Cf. Callim. Fr. 66 e *οὐ γάρ μοι πενίη πατρώιος, οὐδ' ἀπὸ πάππων εἰμὶ λιπερνῆτις*.

19. The verb presumably refers to the substantives of the preceding line as well as to *υῆλα*, to which it is more strictly suitable. Cf. Soph. *Antig.* 287, where Jebb's assertion that *διασκεδᾶν* 'could not possibly be joined with *γῆν*' is unconvincing.

πρόσθεν ἀνολβείοντ', εὐηφενέοντ[α] δ' ἄνολβον·
τοῖος διν⟨η⟩τῆσι περ[ιστ]ρέφεται πτερύγεσσιν
[ὅ]λβος ἐπ' ἀνθρώπους, [ἄλ]λον δ' ἐξ ἄλ[λο]υ ὀφέλλει.
ἡ δ' αὐ[τ]ὴ πολέεσσι π[οτὸ]ν καὶ σῖτον ὄρεξα
τὴν ὁράας, ἐπεὶ οὔτι λιπ[ερ]νῆτις πάρος ἦα,
ἔσκε δέ μοι νειὸς βαθυλ[ή]ιος, ἔσκεν ἀ[λ]ωή,
πολλὰ δέ μοι μῆλ' ἔσκε, [τ]ὰ μὲν διὰ πάντα κέδασσεν
ἥδ' ὁλοὴ βούβρωστις, ἐγὼ δ' ἀκόμιστο[ς ἀ]λῆτις
[ὦ]δέ ποθι πλήθουσαν ἀνὰ πτόλιν ε[. . . ἕ]ρπω

1795. Acrostic Epigrams.

Col. ii 22·3 × 17·8 cm. First century.

Three fragments from two columns, one of which is practically complete, containing epigrams of precisely the same kind as those in **15**, and perhaps belonging to the same collection. Each epigram consists of four hexameters in which the final foot is an iambus instead of a spondee or trochee (*ἐξάμετροι μείουροι*), and, as also in **15**, each is followed by the words *αὔλ(ε)ι μοι*.[1] Another feature common to the two papyri escaped notice when **15** was edited, and seems not to have been observed since. The initial letters of the successive quatrains are in alphabetical order, Col. ii including the letters [Θ] to Ξ, while **15**. ii includes X, Ψ, Ω, and so terminates the series. Whether the two papyri preserve different portions of the same collection is an open question. The absence of any coincidence in **15**. i with **1795**. ii is no argument against identity, since 35 lines would intervene between **1795**. ii. 27 and **15**. ii. 1, so that, unless the column in **15** exceeded 40 lines, no overlapping would occur. But of course the number of such collections current at Oxyrhynchus need not be limited to one. The epigrams, which are well turned and include some memorable lines, are on a variety of topics without logical sequence. Some have a hedonistic tendency, others contain moral reflections or maxims of conduct. Similar subjects occurred in the specimen previously discovered; cf. ii. 12–15 with **15**. i. 7–10, ii. 1–4 (music), ii. 24–7 with **15**. ii. 6–9 (instability of wealth).

The two minor fragments, of which one certainly, and probably the other also, is from the top of a column, are regarded as preceding rather than following the main piece on account of the handwriting, which in the upper part of Fr. 1 is distinctly smaller and neater than towards the end, where it begins to approximate

[1] That *αυλειμοι* in **15** is probably to be regarded as two words, not one, was pointed out by Wilamowitz, *Gött. gel. Anz.* 1898, p. 695.

to the larger and more irregular formation of Col. ii. If this indication is not deceptive, the three stanzas of Fr. 1 began respectively with the letters A, B, Γ. The script is an upright informal uncial of an early type, with some tendency to cursive forms, notably in ε; it may be assigned to the first century. One rather doubtful instance of a mark of elision occurs in ii. 3. The first line of each quatrain is made to protrude by a couple of letters into the left margin. On the verso is a partially obliterated account in second-century cursive. There is also an illegible half line in cursive, which apparently has nothing to do with the literary text, on the recto above Col. ii.

Col. i?

Fr. 1.

] κεφαλη στεφανω[
]ν μετα του μελαν[ος
]κω και κλωνια [
]ω μετα μου δυο κ[
]οις φανερω γαρ ε . [
] . οι και σισατε τω[
]κ̣ων ανεμων ι̣ . [
]ς περι δακτυλον [
π]λοκαμους λευκ[ους
] θ̣ανειν οτι πα[
]ε γουνατα ν . [
]σ̣σ̣ο̣θε[
] . [

Fr. 2.

]ν
]
]ν̣ω
]υς αυλι μο[ι
]ω[. . . .]ου
] . [. . . . . .]
]εσας
]η̣ς αυλι μο[ι

Col. ii.

μηδ αδικιν ζητει μηδ αν αδι[κη πρ]οσερισῃς
φευγε φονους και φ̣ε̣υ̣γ̣ε̣ μαχας φ̣[ι]σ̣αι̣ δ̣ι̣α̣φ̣ρ̣ο̣ν̣ε̣[ι]ν̣ [
εις δ' ολιγον πονεσεις και δευτερον ου μεταμελη αυ[λι μοι
[ι]δ[[ι]]ες εαρ χειμωνα θερος ταυτ εστι διολου
ηλιος αυτος [εδυ] και νυξ τα τεταγμεν απεχει
μη κοπια ζητειν ποθεν ηλιος η π̣ο̣θ̣ε̣[ν] υδυρ
αλλα π[ο]θεν τ̣[ο] μυρον και τους στεφανου[ς] αγορασης αυλι μο[ι]
κρηνας αυτορυ[το]υς μελ[ιτ]ος τρις ηθελον εχειν

πεντ[[η]] γαλακτορυτους οινου δεκα δ[ωδε]κα μυρου
και δυο πηγαιων υδατων και τρις χιονε[[ν]]ων
παιδα κατα κρηνην και παρθενον ηθελον εχειν αυλι μο[ι
Λυδιος αυλος εμοι τα δε Λυδια παιγματα λυρας
κ̣α̣[ι] Φρυγ[ιο]ς καλαμος τα δε τ̣α̣υ̣ρ̣ε̣α τυμπανα πονει
ταυτα ζ̣ω̣ν̣ α̣σ̣α̣ι̣ τ ερομαι και οταν αποθανω
αυλον υπερ κεφαλης θετε μοι παρα ποσ⟨σ⟩ι δε λυρη[ν αυλι μοι
μετρα τι[ς] α̣ν̣ πλουτου παλι ανευρατο μετρα πενιας
η τις εν ανθρωποις χρυσου παλιν ευρατο μετρον
νυν γαρ ο χρηματ εχων ετι πλε[ι]ονα χρηματα θελει
πλουσιος ων δ ° ταλας βασανισ[δ]εται ωσπερ ο πενης αυλ[ι μοι
νεκρον εαν ποθ ιδης και μνηματα κωφα παραγης
κοινον εσοπτρον ορα⟨ς⟩ ο θανων ουτως προσεδοκα
ο χρο[ν]ος εστι δανος το ζην πικρος εσθ ο δανισας
καν τοτ α̣παιτησαι σε θελη κλαιων [α]ποδιδοις αυλι μοι
Ξερξης ην βασιλε[υ]ς ο λεγων Διϊ παντα μερισαι
ο^ς δυσ⟨ι⟩ πηδα̣λ̣[ι]ο[ι]ς μονος εσχισε Λημνιον υδωρ
ολβι⟨ο⟩ς ην ο Μιδας τρις δ ολβιος η̣ν̣ ο̣ [Κ]ι̣ν̣υ̣ρ̣[α]ς
αλλα̣ τ̣ι̣ς̣ ε̣ι̣ς̣ Α̣ι̣δ̣α̣ οβολου πλεον ηλυθεν εχων αυλι μοι

Fr. 1. 4. l. μετ' ἐμοῦ.
6. e. g.]λοι,]μοι.
9. This quatrain evidently deals with old age and the approach of death ; cf. ii. 20–3.

Fr. 2. As stated in the introduction, this fragment, like Fr. 1, is probably from the top of the column, since otherwise, unless the line preceding l. 1 was abnormally short, some part of αυλι μοι should be visible. The spacing of the lines is also suitable.

Col. ii.

'Try not to injure, and if you are injured, do not retaliate ; shun murder, shun strife, avoid discord, and you will have little trouble and moreover will not repent. *Pipe me a tune.*

'You see spring, winter, summer : these are general. The sun himself sets and night takes her appointed place. Toil not to seek whence comes the sun or whence the water, but where you may buy perfume and garlands. *Pipe me a tune.*

'I should like three welling founts of honey, five of milk, ten of wine, twelve of perfume, and two of spring water and three of snow ; I should like at each fount a boy and a maid. *Pipe me a tune.*

'A Lydian flute serves me, and Lydian strains of the lyre, and Phrygian pipe, and drum of oxhide. While I live I long for these to play, and when I die, put a flute above my head and at my feet a lyre. *Pipe me a tune.*

'Who has found the limits of wealth, who the limits of poverty, or who has found the limit of gold among men? For now he who has money wishes for still more money, and the rich man, poor wretch, is tormented like the poor. *Pipe me a tune.*

'If ever you see a corpse or pass a silent tomb, you are looking at a common mirror; the dead man's expectation was as yours. Life is a loan: the lender of life is stern, and when he wants to demand it back, in sorrow you will repay. *Pipe me a tune.*

'Xerxes was a king who said that he shared the sovereignty of Zeus, and he sailed over the water of Lemnos with but two boats. Rich was Midas, trebly-rich was Cinyras, but who went down to Hades with more than an obol? *Pipe me a tune.*'

1. πρ]οσερισης: the remains of the termination are scanty, but seem too much for -σαι.

2. For διαφρονε[ι]ν cf. Hesych. διαφρονέων· διανοούμενος. καὶ ὁ ἐν διαφορᾷ τινι γεγονώς. The reading, however, is far from certain, α being especially doubtful; the letter after δ may well be ν.

3. μεταμελῇ as an irregular future form would balance πονέσεις better than μεταμέλῃ.

6. l. ὕδωρ.

7. The first σ of στεφανου[ς] is a correction, perhaps from a partially formed τ. Cf. l. 15, where there is an unnoticed lipography.

13. ταυρεία is a drum or something of the kind in *Geop.* xv. 25. 3.

14. ζων provides a good antithesis, but the ζ is not altogether satisfactory and the other remains are very scanty. l. ἔραμαι.

15. l. λύραν: the correct form was written in l. 12.

16. l. τίς for παλι, which has come in from the next line. For the tmesis cf. e. g. Eurip. *H. F.* 1055–6 ἀπολεῖ πόλιν, ἀπὸ δὲ πατέρα.

18. Cf. Eurip. *Suppl.* 238–9 οἱ μὲν ὄλβιοι . . . πλειόνων τ' ἐρῶσ' ἀεί.

19. l. βασανίζεται. Perhaps βασανισ[ζ]εται was written.

20. l. ποτ'. ἰδεῖν is one of the words often wrongly aspirated; being influenced no doubt by ὁρᾶν. e. g. Philipp. ii. 23 ἕως ἂν ἀφίδω; cf. Mayser, *Grammatik*, p. 201.

22. Cf. Anth. Pal. App. 252 πνεῦμα λαβὼν δάνος οὐρανόθεν τελέσας χρόνον ἀνταπέδωκα, and for δανισας e. g. Anth. Pal. xi. 309 φεισάμενος δανίσας.

23. l. κἂν ποτ'. The (Ionic) forms διδοῖς, διδοῖ occur e. g. in the LXX, Ps. xxxvi. 21, Job xxxiv. 11.

26. ς of ολβις was converted from ο. -ις for -ιος is a common vulgarism.

27. τις seems inevitable here, but the remains suggest ε rather than ς. This may be deceptive, but possibly ε was written twice by mistake instead of σε.

1796. Hexameter Poem on Egyptian Botany.

21 × 35 cm. Second century.

The recto of this papyrus contains remains of three columns, the second of which is nearly complete, from a list of abstracts of contracts or other transactions concerning property, drawn up in the first half of the second century. The verso is inscribed with two columns of a hexameter poem dealing with Egyptian plants or trees. Col. i, besides lacking the beginnings of lines, is in bad condition, and does not seem worth reproduction; the second column, which is in much better case, is printed, and will probably be found a sufficient sample. Apparently the upper half of the column relates to the cyclamen, which was also the subject of

at any rate the greater part of the preceding column (*πολυγλαγέων κυκ[λα μείνων* l. 9, *κυκλά]μεινος* l. 12; the form *θέρμεται* in l. 19 deserves to be noticed). At l. 12 of Col. ii the writer turns to the persea tree, to which the rest of the column is devoted. The style is diffuse, and the poem must have been of considerable length if many subjects were treated on a similar scale. Its author is hardly likely to be identified, nor need the loss of his name be regretted; his work seems to have been of small merit, whether from the literary or scientific point of view.

The text is written in a heavy upright semicursive with no diacritical marks other than the diaeresis. A short oblique dash is once used apparently for punctuation at the end of a line in Col. i, and paragraphi were also employed. Corrections in the body of the text are frequent, and there are also some marginalia in a closely similar if not identical hand: **1822**, which was found at the same time as this papyrus, presents some analogous features.

[α]ι
εσθανετα̣[ι] ποταμου γαρ επηλυσιν ην δ απολειπηι
ι
ριζησιν μεγαλησιν ατε φρονεοντι λογισμωι
λκ ε
πλειον υδωρ ε[[νι]]ουσα πολυπληθι τοτε καρπω
σ
αλλ ουκ εσθ οτε καρπον εφεδρευουσι λαβεσθαι
5 ανθρωποι χαοντες ε[υ]τραφεων κυκλαμεινων
ε
πολλη γαρ Νειλοιο χυσις πολλη δ επι σιτ̣ω · επ[
αφθονιη τετανυσται επ̣οιε̣ε̣ν δε γελ̣ωσα
ευθενιην ου καρπος επι χθονα πασαν οδευει δαλ[
ωγυγιος̣ νομος ουτος απ αρχαιων ετ ανακτων
ο
10 θεσθαι δενδρεα κεινα παρ αλληλοισι κολωναις
υ οι
χωματος ευ[[α̣]]δρ[[υ]]ο πεδην αλκ̣τηρα τε λειμου ευυ δροιο
ιφι των
περσιη δ ακμητος υπο χλοερο[[υν]] πετηλοις
αι χλ̣ο̣ροισ[ι
ευφορεοι καρπω περικαλλεϊ μηδε πεπ[[ει]]νοι
ω
μεχρις επανθησ[[ου]]σι κλαδοι προτεροι {δε} περι καρπ̣ον
σ
15 πειπτ̣οι μηδ αρα νυκτος ο̣τ̣ ενγυθεν ορνυται ὕδωρ

περσιης απο καρπος ατερ βαρυηχεος αυρης λω[
συμφερεται μουνη γαρ αθωπευτωι δε γεγηθεν περιη[
αδροσιη καρπον γαρ υπ αδροσιησι πεπαινει τεν

σημα και ημεριης ευειδε[[.]]ς εγγυς {ε}ιδεσθαι
Νειλου πλημυροντος υδωρ νεον ευτε πιουσα
καρπον απ οφαλμοιο ν[ε]ωι συνανηκατο βλαστω ει

ηερος ακρισιησι προσ . φι . [.]ει δ επι κηπωι

1. There is not enough to show whether the initial ε written by a common confusion in εσθανετα[ι] was deleted. The subject of απολειπηι is ὁ ποταμός.

2. In the margin in front of this line is a δ or α having the third stroke protracted downwards; the meaning of this is obscure.

5. χαοντες is perhaps for χατέοντες.

6. σειτω, if that is right word, is for σίτου. επ[(?) in the margin looks like a correction of or variant on επι σειτω.

7. l. ἐποίησεν? ευ . might be read instead of επ, but seems no easier.

9. ωγυγιον was apparently written originally. To what δαλ[in the margin refers is not clear; the letters are slightly above l. 9, but nearer to it than to l. 8.

10. δενδρεα is unexpected, since the subject under discussion both here and in the previous column appears to be the κυκλάμινος; cf. int. Perhaps, however, this was a digression; Dioscorides describes one variety of κυκλάμινος as growing in shady places, μάλιστα δὲ ὑπὸ τὰ δένδρα, and another as having καυλοὺς παχεῖς, γονατώδεις, περιειλισσομένους τοῖς παρακειμένοις δένδρεσιν ἑλικοειδῶς (ii. 193-4). The cyclamen then may have been brought in here in connexion with some tree, to which δένδρεα κεῖνα goes back. The tree, as Housman remarks, might be the ἄκανθα, which is planted on modern embankments because the roots bind the soil.

12. περσ⟨ε⟩ιη: cf. e.g. Nicander, *Al.* 99 περσείης κάρυα, **53**. 7. The persea, which was an exclusively Egyptian tree (Strabo xvii, p. 823, includes it among the ἰδιάζοντα of the country), is described at length by Theophrastus, *H. P.* iv. 2–5, who says that it κάρπον φέρει πολὺν καὶ πᾶσαν ὥραν· περικαταλαμβάνει γὰρ ὁ νέος ἀεὶ τὸν ἔνον: this illustrates the epithet ἄκμητος here. It seems to have become a rarity by the fourth century (**53**; cf. Wilcken, *Archiv* i, p. 127) and was protected by an edict of Arcadius (Cod. Iust. xi. 77).

The interlinear insertion is difficult both to decipher and to explain; χλοεροισι, as written in the margin, must in any case be read. The first ο of the marginal lection has been corrected.

13–14. According to Theophrastus, l. c., the fruit πέττει ὑπὸ τοὺς ἐτησιάς. l. πρότερον?

15. l. ἔγγυθεν. σ was written over ν by mistake for γ.

17. Both this and the preceding marginal note are obscure. αθωπευτωι = 'harsh', as in Anth. Pal. vi. 168.

19. ημεριης = ἡμερότητος, 'culture,' resulting in continual fruitfulness, of which a wild tree would not be capable (Housman): this substantive does not occur elsewhere.

21. The interpretation of the abbreviation in the margin is doubtful.

22. ακρισιησι = 'fluctuations'? The next word is puzzling. If φ is right, the letter between this and σ was quite narrow (? ι). The penultimate letter seems to have been corrected, and ε is very uncertain.

1797. ANTIPHON SOPHISTES, Περὶ Ἀληθείας, i ?

22·4 × 16·3 cm. Early third century.

These two columns of a philosophical work belonged to the same find as **1364**, the fragments of the sophist Antiphon Περὶ Ἀληθείας, but owing to obvious differences both in handwriting and in the length and width of their columns, the two papyri were not supposed to be connected. Further investigation, however, now suggests that they represent the same author, if not actually related themselves. The subject of this new piece is the ethics of legal evidence, the justice of which is controverted in opposition to the current view. If justice consists in not wronging others when not wronged oneself, then, it is contended, to give adverse evidence, even when the evidence is true, is essentially unjust. A person so convicted is injured, and his resentment may result in further injury to the giver of the evidence. Legal procedure in general, which benefits one man at the expense of another, is vitiated by similar injustice. This sophistical argument is quite in the manner of **1364**, where Antiphon, starting from another definition of justice as the observance of law, maintains that this is a matter of expediency and that, so long as the breach is unobserved, the law may be broken with advantage; cf. Part XI, pp. 92 sqq. In style also the present text recalls **1364**; see *op. cit.*, p. 95, where the literary estimate of Antiphon found in Hermogenes, *De ideis*, ii. 11. 17, and the stylistic analysis in E. Jacoby's *De Antiph. Soph.* Περὶ Ὁμονοίας, pp. 48 sqq., are considered in relation to that papyrus. Among special characteristics the sophist's tendency to poetic rhythm is exemplified in ll. 10–11, 16–18, 47–9, and 51–3 below, and his partiality for synonyms in ll. 64–5. It may be worth noting that the expression ἐν τούτῳ, which seems to have been rather favoured by the author of **1797**, is found also in **1364**. 272. No instance occurs of ξύν or σύν; the spelling ττ, used in **1364**, appears once in l. 44. The ascription to Antiphon thus seems sufficiently likely on internal evidence, and some external marks of relationship between the two papyri, in addition to the fact that they were found in close proximity, are also forthcoming. Though the hands are not identical they are of the same type and are certainly very close in date. The column in **1797** is about 3 cm. longer and 1 cm. broader than in **1364**, but the height of the papyrus is approximately identical. Breathings, accents, and marks of quantity, which are rare in prose texts, have been occasionally inserted in both papyri, apparently by a second hand, to which may be also due the punctuation by means of high or medial dots (in **1364** one instance occurred of a low dot). The possibility is suggested that the same hand made these additions in both texts; in that case **1797** might actually be a later section of the

same roll as **1364**, which is shown by a stichometrical figure to have belonged to the earlier portion of the book; or alternatively **1797** may be supposed to be from another treatise of Antiphon, the Πολιτικός or the Περὶ Ὁμονοίας, this copy being more or less uniform with that of the Περὶ Ἀληθείας (**1364**) and belonging to the same owner.

Col. i.

[. . . . . .] του δικαιου
[σπουδ]αιου δοκουν
[τος το] μαρτυρειν
[εν αλ]ληλοις ταληθη
[δικαιο]ν νομιζεται
[ειναι] και χρησιμον
[ουδεν] ηττον εις
[τα των] ανθρωπων
[επιτ]ηδευματα·
[τουτο] τοινυν ου δι
[καιος] εσται ο ποιων·
[και γα]ρ το μη αδικειν
[μηδ]ενα μη αδι
[κου]μενον αυτον
[δικ]αιον εστιν· αναγ
[κη] γαρ τον μαρτυ
[ρου]ντα καν αλη
[θη μ]αρτυρη· ομως
[αλλον] πως αδικειν·
[εικος δε ?] αυτον α [
[δι]κεισθαι [εις υστε
[ρο]ν· ενε[στι γε
[ε]ν ωι δια τ[α υπ εκει
[ν]ου μαρτ[υρηθεν
τα αλισκ[ε]ται ο κα
ταμαρτυρουμενος·
και απολλυσιν η

Col. ii.

ληθη μαρτυρ[η
σας· και ου μον[ον
τωι μισει· αλλα κ[αι
οτι δει αυτον το[ν
αιωνα παντα φυ
λαττεσθαι τουτο[ν
δὺ κατεμαρτυρ[η
σεν· ως ὑπαρχε[ι
γ αυτωι εχθρος τοιο[υ
τος οιος και λεγειν [
και δρᾶν ει τι δυν[αι
το κακον αυτον· κα[ι
τοι ταυτα φαίνεται
ου σμικρα οντα τα
δικηματα· ουτε
ἃ αυτος αδικειται·
ουτε α αδικει· ου γαρ
οιον τε τὰυτα τε δι
καια ειναι και το μη
[δ]εν αδικειν μη
[δε] αυτον αδικεισθαι·
[αλ]λ αναγκη εστιν
[η] τα ετερα αυτων
[δ]ικαια ειναι· η αμ
φοτερα αδικα· φαι
νεται δε και το δικα
ζειν και το κρινειν
και το διαταν οπως

χρηματα η αυτον
[δ]ια τουτον ον ουδεν
[α]δικει· εν μεν ουν
τουτωι τον κατα
[μ]αρτυρουμενον
[α]δικει οτι ουκ αδι
[κο]υντα ἑαυτον α
[δι]κ̣ει· αυτος δ αδικει
[ται υ]πο του καταμαρ
[τυρηθ]εντος οτι μι
[σειται] ὑπ αυτου τ̣α̣ [α
αν περαινηται ου
[δ]ικαια οντα· το γαρ
[α]λλους ωφελουν αλ
[λο]υς βλαπτει· εν δε
[του]τωι οι μεν ωφελου
[μενο]ι ουκ αδικου[ν
[ται οι] δε βλαπτομε[νοι
[αδικο]υντα[ι . . . . . .
[. . . .]μην[. . . . . .
[. . .] . ινου[. . . . . .

Fr.

. . . . .
] τους νομ̣[ους
. . . . .

'. . . justice is regarded as virtuous and at the same time to testify to the truth concerning one another is considered just and equally useful for human pursuits. The man who does so however is not just. For it is just to wrong no one when one is not oneself wronged; and he who gives testimony, even if it is true, cannot help to some extent doing a wrong; and there is a probability that he may himself subsequently be wronged: this is at any rate possible, in so far as the man against whom he testifies is convicted in consequence of his testimony, and loses either money or life owing to a person whom he is in no way wronging. Herein therefore he wrongs the man against whom testimony is given, that he wrongs some one who is not wronging him; and he is himself wronged by such a person, because he is hated by him although he testified to the truth, and wronged not by his hatred only but also because he must always be on his guard against this man against whom he testified, regarding him as an enemy prepared to do what damage he can, either in word or deed. These wrongs do not seem inconsiderable, either those received or those inflicted. For it is not possible that these acts should be just and that not to do or receive a wrong should also be just, but either one of them must be just or both must be unjust. Condemnation, judgement, and arbitration, whatever their upshot, are therefore seen not to be just; for what benefits some injures others; and in this those who are benefitted are not wronged, but those who are injured . . .'

2. [σπουδ]αιου: αι is rather more probable than ν, but e. g. [αξιεπαι]νου, which is suggested by Murray, is not impossible.

20–4. The restoration proposed, if not altogether convincing, is fairly satisfactory. It is not quite certain that a line is not lost between ll. 20 and 21, the lower half of the column being detached, nor is it quite clear that in l. 22 a small dot after the first ν was intended as a stop. αυ|τ]ου instead of εκει|ν]ου would hardly fill the space in l. 24.

28. αὐτὸν ἀπολλύναι is an intelligible expression, but with χρηματα preceding it seems more likely than not that αὐτὸν ⟨τὸν βίον⟩ should be read.

34. εαυτον appears to have been written, not αδι[κο]υντα[[ς]] αυτον.

56. τὰυτα: i. e. ταὐτά, but ταῦτα is wanted; cf. **1364**. 194, where the same accent is given, though there perhaps correctly. Whether the marginal symbol, for which cf. e. g. **16**. ii. 3, &c., has anything to do with the accentuation is doubtful.

Fr. That this scrap belongs to the same text as the preceding piece seems likely, but is not certain.

1798. Anonymous work on Alexander the Great.

Fr. 44 14·3 × 34·3 cm. Late second century.

These fragments from a historical work dealing with Alexander the Great are written in a medium-sized informal hand, probably of the middle or latter part of the second century; on the verso is **1802**, an alphabetical lexicon of rare words, also in a semicursive but smaller script. The copyist, as often happened, tended gradually to advance the commencement of the lines to the left as he proceeded, so giving the columns a slant to the right. Paragraphi are sparingly used, but there are no stops, or other signs except the diaeresis. Two small corrections occur (Frs. 10 and 14), one clearly, and probably both, by a second hand. A stichometrical figure $\overline{\psi}$, i. e. 2,300, in the margin of Frs. 5-6. ii, is due to the original scribe. Unfortunately the height of the column is unknown, but in consideration of the size of the handwriting it is not at all likely to have exceeded 50 lines and may well have been shorter. On the supposition that the column did not extend beyond that limit, Frs. 5-6. ii was preceded by at least 46 columns which would occupy some 13 feet. Since the fragment concerned apparently relates to the period of the battle of the Granicus, it is evident that the scale of the work was very considerable.

The text on the verso proceeds in the opposite direction to that on the recto. and did not extend over the whole of the roll, many of the smaller pieces (Frs. 1–43) having the verso blank. Since some of these clearly refer to a period prior to that covered by the fragments of which the verso is inscribed, they have all been placed in a group before the latter. Presumably the lexicon, which was of no small compass, was not completed. Of this group only two or three pieces are sufficiently well preserved to afford a clear clue to their subject. Fr. 1 apparently describes the circumstances of the death of Philip, of which an account is given differing somewhat from what is found in other sources; cf. the commentary. In Fr. 2 some hexameter lines are quoted evidently in connexion with the destruction of Thebes, which was 'left without a habitation among men'. Frs. 5–6 mention Spithridates, who was one of the Persian satraps opposed to Alexander in the battle of the Granicus.

The main fragment is No. 44, in which are preserved the upper parts of five successive columns, the fifth, however, represented by the beginnings of the lines only; on the verso of this fragment are two columns of the lexicon, containing words beginning with M (**1802**. 3). Col. i repeats the well-known story of the physician Philip who, after having undertaken to prescribe for Alexander when suffering from fever at Tarsus in the summer of B.C. 333, was accused by Parmenion in a letter to the king of being in the pay of Darius. Cols. ii–iv are concerned with the battle of Issus, which took place in the autumn of the same year. A large lacuna intervenes between this and Fr. 45, which mentions Alexander's passage of the Euphrates preparatory to the battle of Arbela in September, 331 B.C. In the interval occurred the capture of Damascus, the sieges of Tyre and Gaza, and the expedition into Egypt, to the last three of which twelve chapters were given by Diodorus; an allowance of as many columns in the papyrus would certainly not be disproportionately large. The remaining fragments are insignificant.

To the identity of the writer a clue remains to be found. Since these fragments, so far as their contents are recognizable, are all directly concerned with Alexander, it is a natural assumption that they come from one of the many chronicles, historical or romantic, devoted to the career of that striking personality rather than from a history of wider scope. The main Greek authorities for Alexander are of course Diodorus, Arrian, and Plutarch, and on the battle of Issus, with which the principal fragment of the papyrus is mostly concerned, we have also the statements of Callisthenes which are criticized by Polybius xii. 17 sqq.; but with none of these are any marks of affinity discoverable. On the other hand, there are two clear coincidences with the Roman Quintus Curtius Rufus, an obscure personality whose monograph on Alexander is commonly attributed to the first century A.D. The papyrus agrees precisely with Curtius against Arrian and Plutarch as to the terms of the bribe said to have been offered to the physician Philip by Darius, and, what is more interesting, reaffirms more circumstantially the statement that Alexander on the eve of the battle of Issus was overcome by an attack of nerves (see nn. on Fr. 44. i. 8–10, ii. 6 sqq., 15). A reason given in Fr. 44. iii. 18–19 for abandoning the pursuit of Darius but not elsewhere recorded, may also be glanced at by Curtius; cf. n. *ad loc.* These coincidences imply either that our author was known to Curtius or that they had a common source; the supposition that the papyrus drew on Curtius is too improbable to need consideration. Curtius' sources have been discussed at length by J. Kaerst in *Beitr. z. Quellenkritik des Q. Curtius Rufus* and *Forschungen z. Gesch. Alexanders*, and more recently by E. Schwartz in Pauly-Wissowa, *Realencycl.* iv. 1871 sqq., and Rüegg, *Beitr. z. Erforschung der*

Quellenverhaltnisse in d. Alexandergesch. des Curtius. The authority on whom Curtius principally depended, according to the current view, was Clitarchus, but since the same authority was closely followed by Diodorus, with whom no connexion is traceable in **1798**, this clearly cannot be the connecting link between **1798** and Curtius. It is, however, recognized that Curtius employed other sources, which as distinguished from those of Arrian and Plutarch are considered to be secondary and comparatively late (cf. Schwartz, *op. cit.* 1876); but what precisely they were is not known.

Curtius, then, is not rated as high-class company, and agreement with him against others will not establish a prejudice in favour of such statements as are peculiar to the papyrus. Of these the most significant is the estimate given of the numbers slain in the battle of Issus; this more than doubles the highest total found elsewhere for the Macedonian and approximately halves that for the Persian side; cf. n. on Fr. 44. iv. 9 sqq. Whatever may be thought of the historical value of these figures, they serve, like the description of Alexander's state of mind before the battle, to throw some light on the author's standpoint: the tendency to depreciate Alexander is less definitely affirmable than of Curtius, but evidently the aim was not glorification. Their claim to attention, however, is increased by the fact that the papyrus, alone among ancient authorities, estimates separately the loss of the mercenaries in the Persian service. It has been suggested by Kaerst (*Gesch. des Hellenismus*, i, p. 522), in agreement with Ranke, that the sources of Diodorus included information derived from Darius' Greek mercenaries. That theory now finds in **1798**, which might here have the same source behind it, a certain support. Other points elsewhere unrecorded in connexion with the battle are the preliminary prayers and sacrifices to Poseidon, Thetis, Nereus, and the Nereïds (Fr. 44. ii; see n. on ll. 9–11), and the anecdote about the slice of bread with which the conqueror had to satisfy his hunger next day (ibid. iv). The story of Philip the physician follows familiar lines, but no other account attributes to the incriminating letter of Parmenion the unworthy motive of private hostility, a statement pointing to an anti-Parmenion bias, which is traceable also in Diodorus and Curtius and goes back not improbably to Clitarchus. The fragment (1) referring apparently to the death of Philip of Macedon shows a marked divergence from the ordinary version of that episode, and it is highly unfortunate that more of the narrative is not preserved.

In form this writer is clear and straightforward, if somewhat monotonous. δέ is his favourite connecting particle, and there is but one instance of the genitive absolute; a certain partiality to the historic present is noticeable (Fr. 44. i. 5, 16. Fr. 45. 6). To hiatus he is indifferent. Some eccentricities like the poetical

spelling *ἀποτυπανίζειν* may be due to copyists, but the form *ἀνελεῖ* (Fr. 44. i. 12) is not without significance, suggesting that the date of composition, though it may well be posterior to the Augustan age, was at any rate little in advance of it.

Fr. 1.

. . . . . .
[. . . . .]τους μ[.] . [. .
[. . . . θ]εατ[ρ]ωι κα[. .
[. . . . .]ους απε[. . .
[. . . . .]ε περι θρον[ον
[. . . . .]ιν τοις μ[. .
[. . . . . π]αρεδωκε [
[. . . . .] απετυπαν[ι
[σαν αυτο]ν το δε σωμ[α
[του Φιλ]ιππου θερα [
[πουσι θαψ]αι παρεδωκ[ε
[. . . . . π]ερι την [. .
[. . . . .]σκλ[. . . .
. . . . .

Fr. 2.

. . . . . .
[. . .] . [. . . . . .
[. . .]σου[. . . . . .
[. .] δακρυσ . [. . . . . .
[Κα]δμου . [. .] . β . [. .
[το]σουτο κακον δι[. .
[.]εκυλισε[ν] Θηβα[ις
[κ]αι δη Θηβ[α]ι εν αν [
[θρ]ωποισιν αοικοι [
[. . .]δικον τ αρνας τε[
[. . .]οιμ οαρους τε λε[
[. . .] . εν μ[. .] . δρη . [
. . . . . .

Fr. 3.

. . . .
νουμ[
εισιν [? Θη
βαιων [
ω[
. . . .

Fr. 4.

. . .
] . ι[.]η[
]ομην τε[
] δημοσ[
]τουργο[
]μον[
] δια[
. . .

Frs. 5–6.

Col. i.

Col. ii.

κατα την [
ης εβασ[ιλευε ?
ου και α[
στ[
δ . . . . [. . .] . [

τε και Σπιθα[ραδατ .
βαρβαροι κα[
[ε]νοπλοι πρ[
[τ]ην του σωμ[ατος . .
λα γαρ μον[
των ειχο[ν . . . . . εκ ?
πληξιν [. . . . . πλη ?
θος τ[
παρει[
οντε[
τραι και αν[. . . . . α ?
γωνας εχ[
Μακεδον[
. . . . . .

. .
]οι
]ι
]
]σ
]
. .

Fr. 7.

. . . . . .
επος ε[ιπειν ?
εξελιπ[ε
τον ιπ[πον ?
πρωτο[
δ αυτο[
[. . .]τ[
. . . . . .

Fr. 8.

. . . .
αι[
θη[
κλ[
νη[
του[
[.] . ε[
. . . .

Fr. 9.

. . . . . .
]πι[
] . ακ[
]μουμ[
] . ι παραι[
]ντων ου[
]μολα[
. . . . . .

Fr. 10.

. . . . .
]λλη[
] περιο[
πε]πτωκ[
]τωι αλ[
]τερον τ[
]ες γλυκ[
. . . . .

Fr. 11.

. . .
[.]ντι[
χον μ[
περιδ[
[.]ρον[
. . .

Fr. 12.

. . . . . .
]αν[
] μεγα[
]αι κυαν[
? αλη]θινου[
] . ν[
. . . . .

Fr. 13.

Col. i.

. . .
λον
] μαχης
]πη
]ε
. . .

Col. ii.

. . .
ι . [
παρθε[ν
η εκα[
αλλοι[
. . .

Fr. 14.

. . .
κ . μ[
δειν̣[
μ
[[ν]]ουσ̣[
ραν . [
[. .] . [
. . .

Fr. 15.

. . . .
] . ρω[
με]γ̣αλη[
Αλε]ξ̣ανδρ[
]αρα[
. . . .

Fr. 16.

. . .
] . . [
]ιμ[
]γ̣ειν̣[
]τ̣αδ[
. . .

Fr. 17.

. . . . . .
] . ντα̣[
σκε]υαζε[
]νης δε
]ν ελατι

Fr. 18.

. . . . . .
] . [.] . . . [
] Περσικ̣[
] μεικρ[
πολ]λ̣ακις λ̣[
]λ̣λα γα[ρ
] . αλ̣ε[
? δ]ι̣κα̣ι̣ως̣ [
] ε̣π̣ει̣ κ[
]α̣μ̣ι̣ον [
]γ̣ου̣ κει̣[
]α̣ραμ̣ε̣ι̣[
]ομ̣ε̣ν̣α̣[
] . εδιαι̣[
] . μεντ̣[

Fr. 19.

. . . .
] . [
] . [
]α̣ι̣ . [
] . [
]ι̣μο[
]εστε̣ [
]ος λ̣ε̣ι̣[
]τ̣αισ̣υ . [
]ο̣σ̣α[
]ξ̣ε τ̣ο̣[
]ου . [
. . . .

Fr. 20.

. . . . . .
]ολ[. .
Α]λεξαν
[δρ]λ̣ον
]ι παρω[
]φι[. .
]κν̣[.
. . . . . .

Fr. 21.

. . .
]ευστ̣[
]ε̣δε̣[
]ημ[
]λ̣ιν π̣[
. . .

Fr. 22.

. . . .
] . . . ε̣μ̣[
]γενο̣[
]ν̣αιω[

Fr. 23.

. . . .
]ο̣ρ̣ι̣[
] . ο̣υ . [
] . το γ̣ε̣[
]οδη[
. . . .

Fr. 24.

. . .
]ειδ[
]ωι τι̣[
]ν̣ ολυ̣[
. . .

Fr. 25.

. . . .
]γ̣ος ϊ . [
]με[
]δ̣ο[
. . . .

Fr. 26.

. . .
] . . [
]τασ[
]δ̣ο̣ι̣[
. . .

Fr. 27.

. .
λιπ̣[
τομ[
[.]ηι̣[
. .

Fr. 28.

. . .
]ησ[
] . νπ̣[
]ν̣ε . [
. . .

Fr. 29.

. . .
]εις σ̣[
]ε̣ εστ[
]ειτ̣[
. . .

Fr. 30.

. . .
]α̣ιδ[
]μεν[
]νθ . [
. . .

Fr. 31.

. . .
]δακ̣[
] . ειδ[
]τ̣αδ̣[
. . .

Fr. 32.

. . .
]ο̣υ[
]α . [
]ν̣[
. . .

Fr. 33.

. . .
] . . α̣[
]ευη[
]πο[
. . .

Fr. 34.

. . .
]ονπ̣[
]αμ . [
. . .

Fr. 35.

. . .
]ναι[
]τ̣ρια[
. . .

Fr. 36.

. . . .
? π]αυσα
]ωνο̣ς
. . . .

Fr. 37.

]ο̣υ ωσ̣[
] . κ̣ο̣[
. . .

Fr. 38.

. .
]υσα[
]εντ[
. .

Fr. 39.

. .
]ιθ̣[
]εχ[
. .

Fr. 40.

. . .
] . σ̣ι̣[
]βε[
. . .

Fr. 41.

. . .
] .
]αβοι̣[
. . .

Fr. 42.

. .
]ρ̣[
]δ̣ειαι̣[

Fr. 43.

.
]δ̣ε[
. .

Fr. 44.

Col. i.

[? επιχειρ]ησειν αυτον φαρ
[μα]κωι μελλοντος δ
[αυτ]ου διδοναι Παρμε
[νι]ων διαφορος ων τωι
[Φι]λιππωι γραφει προς
[Αλ]εξανδρον κελευων
φυλαξασθαι τουτον α
κουειν γαρ χειλια τα
λαντα Δαρειον αυτωι

Col. ii.

ειχε τους Μακεδονας
εξηκοντα γαρ των βαρ
βαρων μυριαδε[s] ησαν
οι δε Περσαι των Μακε
δονων κατεφρονουν
Αλεξανδρος δε πλησι
ον ορων την κρισιν
εν αγωνι⟨αι⟩ ην και προς
ευχας ετραπη Θετιν

δι̣δοναι και την αδελ
φην γυναικα εφ ωι αυ
τον ανελει Αλεξαν
δρος δε λαβων την ε
πιστολην και ουδενι
προσποιησαμ[ε]νος
π̣ειν[ει . . . . . .] .
τ̣ι̣α̣[
. . . . .

Col. iii.

σαν οι Περσαι ειτα το
λοιπον των βαρβαρων
πληθος μεθ ους οι ξενοι
οι δε περι τον Αλεξαν
δρον ιππεις μεν ιππευ
σιν πεζοι δε πεζοις
επηκολουθουν και το
πεδιον πληρες ην νε
κρων πολυ δε μερος
των Μακεδονων επι
τας σκηνας των βαρβα
[ρ]ων ωρμησεν εις δι
[α]ρπαγην των εν αυταις
[π]ληρεις δ ησαν ποικι
[λ]ης γαζης Αλεξανδρος
[δ] επιθυμων λαβειν
[Δαρ]ειον εδιωκεν με
[τα δρ]ο̣μ̣ου πυθομε
[νος δε ηδη α]υ̣τ̣ο̣ν α[.] . [ ]
. . . . . .

και Νηρηϊδας και Νηρεα
και Ποσειδωνα επικα
λουμενος ωι και τετρω
ρον αρμα εκελευσεν
εις το πελαγος ανα[γα
γοντας ρειψαι εσφ[αγια
ζ̣ετο δε και νυκτι κ[. . .
. . . . .

Col. iv.

εχοντι υπ αθεραπ[ε]υ
σιας τηι εξης προσ[η]
νεγκε τις των υπασπ[ι]
στων λαβων παρα [βου]
κολου αρτου τρυφο̣ς [ο]
δε δια την ενδ[εια]ν̣
φαγων ασμενως παν
τες αρα ειπεν ανθρω
ποι ζωσιν ηδεως α
πεθανον δε των μεν
Μακεδονων πεζοι
χειλιοι και ιππεις δια
κοσιοι των δε βαρβα
ρων πεζοι μεν ουκ ε
λαττους πεντε μυρια
δων ιππεις δε τρισχι
λιο[ι των δε ξ]ε̣νων πε
[ρι . . . . .]ε̣ . η̣
. . . . .

Col. v.

λα[
ω . [? Αλεξαν
δρο̣[

ρα· και [
κοι[.]α̣ . [
επο̣[

. και [
λου[
επι[
5 lines lost
α . [
ναθ[
σεσθ[αι
εν ι[
βολ[
παιδ[
κεδ[
αλλο[
επε[
σι πα[
. . .

Fr. 45.

. . . . .
[. . . . .]ο[. . . . . .
[. . . . .]ασκ[. . . . . .
λυσας απαντας α[. . . ε
βαινεν επι Δαρε[ιον
διαβας τον Ευφρ[ατην
και μαχην αυτω[ι συν
απτει δευτεραν [. . . . .
[. . . .] . ν[. . .]θα . [. . . .
. . . . . .

Fr. 46.

. . .
]ον[
]οσμ[
]υτοτ[
]ντοι[
] . . τ[
] . κυ[
]εσα[
]λεπ . [
]ροστ[
] . τ[
. . .

Fr. 47.

μ[
π[
φα[
και ομ[
νος κ[
τεμ[
την [
ριμ[
. . .

Fr. 48.

]μηθη τι π[
]σαν [κ]ατα . ρ[
τ]ο σωμα [
]ν αλλα τ[
]θεν αλ[
]βαλων [
]αι πυθο[μεν
]υτων [
]ς οτι [
. . . . . .

Fr. 49.

. . . . . .
] . [
]αν[
]υσα[
? Αλεξαν]δρου [
]υς το[
]εξι[
] . [
. . . . . .

Fr. 50.	Fr. 51.	Fr. 52.	Fr. 53.	Fr. 54.
. . . . .	. . .	. .	. . .	. . .
]..[	]να[	]ν[	]με	]ειο[
Ελ]λαδα π[	]οιη[	]κο[	]. αυ	]π̣το[
] παλιν ε[	]ε[	]υ[	]ως	. . .
. . . . .	. . .	. .	. . .	

Fr. 1. The mention of a theatre in l. 2, in conjunction with the burial of .]ιππου in ll. 8–10, leaves little room for doubt that this fragment refers to the death of Philip, but the details are unfamiliar. Philip's assassin was Pausanias (Diodor. xvi. 94, Justin ix. 6), for whose name there seems to be here no place; moreover, according to Diodorus he was pursued and killed forthwith by *οἱ περὶ τὸν Περδίκκαν* who *συγκεντήσαντες ἀνεῖλον*. Apparently, then, the object of *απετυπαν[ισαν* is some other person, whose identity is obscure; cf. Justin xi. 2. 1 *Prima illi cura paternarum exsequiarum fuit; in quibus ante omnia caedis conscios ad tumulum patris occidi iussit.*

1 sqq. The length of the lacunae is estimated on the basis of ll. 8–10, which can be restored with probability. In ll. 1–4 *τους μ[ε]ν | [εν τωι θ]εατ[ρ]ωι κα|[θημεν]ους απε[λυ|[σε τους* (or *τοις*) *δ]ε* may be suggested.

5.]ιν :]ων is not possible, and]αν is unlikely. The doubtful *μ* may be λ.

6. Both this line and l. 9 look as if they were complete at the end, but there is not margin enough to be certain. If l. 6 ended with *-κε*, it was rather shorter than its neighbours.

7. The spelling *ἀποτυπανίζω* seems to be novel; *τύπανον* is a poetic form.

Fr. 2. This fragment, like the preceding, has lost both margins, but the point of division of the lines is fixed by ll. 7–8, where the restoration is certain, and on that basis the other lacunae have been estimated. Most of the fragment, if not all of it, is occupied by a quotation in hexameters referring to Thebes, brought in no doubt in connexion with Alexander's destruction of the city. Owing to the aorist in l. 6 it is not likely to be oracular; *κυλισε[ι]* would not fill the lacuna.

3. The vestige after *σ* is indecisive; *ι* or *ε* would be suitable, but other vowels are not excluded.

4. *β* is preceded by a vertical stroke consistent with *η*, *ι*, *ν*, and is followed by the base of another short vertical stroke; *Θ]ηβη[* would be quite suitable.

6. Cf. Homer P 688 *πῆμα θεὸς Δαναοῖσι κυλίνδει*, C. I. G. 6280 A 35 *στυγερὴν δὲ κυλινδήσει κακότητα.*

9. The first letter is more probably *δ* than *β*. *τ αρνας* is recommended by the apparent repetition of *τε*, but whether *αρνας* or *Αρνας* should be written is not clear; cf. Homer B 507 (*Τάρνην ἀφ'*. Strabo 413).

10. No compound *-οιμοαρος* (e. g. *κνδοιμόαρος*) is known.

11. The first letter was *η*, *ι*, or *ν*, and *δρη* was preceded by one of the same three letters.

Fr. 3. 3. If *βαιων* is right, *Θη|βαιων* is the natural restoration, but *θαι ων* is possible. This fragment differs in appearance from Fr. 2, but is very similar to Fr. 4.

Frs. 5–6. These fragments were combined after the text was in type, and the numeration was therefore retained.

ii. 6. Σπιθα[ραδατ . .: this is evidently the son-in-law of Darius and satrap of Lydia (or Ionia) whose name is spelled Σπιθροβάτης by Diodor. xvii. 19, 20, Σπιθριδάτης by Arrian i. 15, 16 and Plutarch, *Alex.* 16.

9. μ[is represented by a very slight vestige which, however, well suits that letter.

17. ψ = 2,300; cf. **852**. 25 n. For other instances of stichometry in prose papyri cf. e. g. **1364**. 188, P. Grenf. II. 11. ii. 4.

Fr. 7. 3. τον ιπ[πον: perhaps a reference to Bucephalas, but the fragment is too small to be understood.

Fr. 10. 6. If the reading is correct, ες has been amended to εις, but ες is by no means clear, nor is it certain that the ι is by another hand.

Fr. 12. 4. αλη]θινου is suggested by κυαν[in the preceding line, but λι]θινου would also be suitable.

Fr. 17. 4. Some case of ελατι|νος presumably.

Fr. 18. There was a junction between two *selides* near the right-hand edge of this strip, the surface of which is worn, as also is that of Frs. 19, 20, and 22.

6. Αλε[ξανδρ . . is one of many possibilities.

Fr. 21. Like Fr. 18, this piece shows a junction between *selides* along the right-hand edge, but the appearance of the two fragments is otherwise not very similar.

Fr. 22. 3. This was apparently the last line of a column.

Fr. 24. 3. Perhaps Ολυ[μπιαδα, either as the mother of Alexander or a date.

Fr. 25. 1. α or a round letter like ε or σ is probable after ῖ.

Fr. 36. 1. π]αυσα: or possibly Π]αυσα|νιας; cf. n. on Fr. 1.

Fr. 44. i. 1–16. '(Philip was induced?) to try a medicine. When he was about to give it, Parmenion, who had a quarrel with Philip, wrote to Alexander bidding him beware of Philip to whom he heard Darius was offering a thousand talents and his own sister in marriage as the price of the king's destruction. Alexander received the letter, and suppressing it drank the medicine . . .'

1 sqq. Cf. Plutarch, *Alex.* 19, Arrian ii. 4. 12, Curtius iii. 6, Justin xi. 8; Diodorus xvii. 31 is more concise and does not mention the letter of Parmenion. For [επιχειρ]ησειν cf. Plutarch, *l. c.* ἐπεχείρησε φαρμακείᾳ, but αυτον may mean Alexander (cf. Arrian, *l. c.* καθῆραι ἐθέλειν Ἀλέξανδρον φαρμάκῳ), in which case another infinitive may have preceded, e. g. επηγγειλατο θεραπευσαι επιχειρ]ησειν, or]ησειν may be differently restored, e. g. ωφελ]ησειν.

4. διαφορος ων: this detail is not given by the other authorities.

7. φυλαξασθαι is the word used also by Plutarch and Arrian, *ll. cc.*

8–10. χειλια ταλαντα . . . και την αδελφην: so Curt. *mille talentis . . . et spe nuptiarum sororis eius.* Plutarch says δωρεαῖς μεγάλαις καὶ γάμῳ θυγατρός, Arrian χρήμασιν only.

12. The form ἑλῶ occurs in Aristoph. *Eq.* 290 (περιελῶ), but otherwise belongs to a much later period, e. g. D. Hal. xi. 18.

14–15. ουδενι seems to be an error for ουδεν, the meaning being similar to e. g. that in Polyb. v. 25. 7 σαφῶς εἰδὼς . . ., οὐ προσποιηθεὶς δέ. A use of προσποιεῖσθαι with the dative in the sense of κοινωνεῖν does not occur.

ii. 1–16. '. . . The Macedonians were seized by dismay, for there were 600,000 of the barbarians, while the Persians held the Macedonians in contempt. When he saw that the decision was imminent Alexander was in a torment of suspense and had recourse

to prayer, calling on Thetis and the Nereids and Nereus and Poseidon, for the last of whom he ordered that a four-horse chariot should be brought and cast into the sea; and he offered sacrifices by night . . .'

1. ειχε : sc. *φόβος* or some synonym. For the confidence of the Persians cf. Arrian ii. 6. 8 *καταπατήσειν τε τῇ ἵππῳ τῶν Μακεδόνων τὴν στρατιὰν ἄλλος ἄλλοθεν αὐτῷ* (sc. *Δαρείῳ*) *ἐπαίροντες ἔλεγον*, Plutarch, *Alex.* 20 *ἀποκριναμένου δὲ Δαρείου δεδιέναι μὴ φθάσωσιν αὐτὸν ἀποδράντες οἱ πολέμιοι.* Diodor. xvii. 32 describes the effect of the disparity in numbers on the local population, *τῆς μὲν τῶν Μακεδ. ὀλιγότητος καταφρονήσαντες, τὸ δὲ πλῆθος τῆς τῶν Περσ. στρατιᾶς καταπεπληγμένοι.* Panic is not, however, attributed to the Macedonians in other Greek sources; as Kaerst remarks (*Gesch. des Hellenismus*, p. 364[2]), it cannot be inferred from Arrian ii. 7. 5 *παρεκαλεῖ θαρρεῖν*, though it may be hinted at by Diodor. xvii. 33. 1 *τῶν δὲ κατασκόπων ἀπαγγειλάντων . . . τὸν Δαρεῖον . . . τῇ δυνάμει προσιέναι καταπληκτικῶς* : cf. Justin xi. 9. 3 *periculosius differre bellum ratus, ne desperatio suis cresceret.*

2–3. *εξηκοντα . . . μυριαδε[ς]* : so Arrian ii. 8. 9, Plutarch, *Alex.* 18. Diodor. xvii. 31. 2 puts the Persian infantry at over 400,000, the cavalry at 100,000 at least, and Justin gives similar figures at this point (xi. 9. 1), though he had shortly before (6. 11) stated the number of the Persian army as 600,000.

4–5. See n. on l. 1 above.

6 sqq. Cf. Curt. iii. 8. 20 *Ceterum, ut solet fieri cum ultimi discriminis tempus aduentat, in sollicitudinem uersa fiducia est. Illam ipsam fortunam, qua adspirante res tam prospere gesserat, uerebatur . . . ipse in iugum editi montis escendit multisque conlucentibus facibus patrio more sacrificium dis praesidibus loci fecit.* Kaerst, *l. c.*, pronounces the statement of Curtius to be worthless, and that of Diodor. xvii. 33. 1 that Alexander regarded the approach of the enemy as a heaven-sent opportunity to be 'an sich angemessener'; cf. Plutarch, *Alex.* 20. But the one does not necessarily exclude the other, and some anxiety on the eve of this critical battle would be only natural. Justin goes further in speaking of actual fear (*metum* xi. 9. 3), which is not involved in *sollicitudo* nor *ἀγωνία*, the latter being attributed to Alexander on several occasions by Diodorus; cf. xvii. 31. 4, 56. 3, 116. 4 (we owe these references to Mr. W. W. Tarn).

9–11. Cf. e. g. Plutarch, *Alex.* 33 *παρεκάλει τοὺς θεούς, ὡς Καλλισθένης φησίν, ἐπευχόμενος . . . ἀμῦναι.* The choice of deities on the present occasion is somewhat surprising, even when allowance is made for the proximity of the sea (cf. Curt. *l. c. dis praesidibus loci*) and the legendary descent of Alexander from Thetis and Nereus. As Mr. Tarn observes, this story looks like an adaptation from another occasion when the invocation of marine gods is recorded in a more appropriate setting; cf. Nearchus *ap.* Arrian, *Ind.* 18. 11, where when starting down the Hydaspes Alexander sacrifices to Poseidon, Amphitrite, the Nereids, &c. (this no doubt is a genuine instance), and *Anab.* i. 11. 10, where he is said to have made libations to Poseidon and the Nereids when crossing the Hellespont.

15. *εσφ[αγια]ζετο δε και νυκτι* : cf. the passage of Curtius cited in the n. on ll. 6 sqq. Sacrifice is repeatedly mentioned by the historians of Alexander, and according to Arrian vii. 25. 2 it was his daily habit.

iii. 1–19. '. . . (first) the Persians took to flight, then the rest of the barbarian host and after them the mercenaries. The cavalry were pursued by Alexander's cavalry and the infantry by his infantry, and the plain was filled with corpses. A large number of the Macedonians fell on the barbarian camp, which was full of treasure of all kinds, in order to plunder the contents. But Alexander desiring to capture Darius pursued him at full speed; when he learned, however, that he . . .'

1–3. l. e. g. *εις φυγην ωρμη]σαν*, which happens to be the phrase of Diodorus at this

point (xvii. 34. 7). The statement here is in substantial agreement with the account of Arrian ii. 10–11, who says that Darius fled as soon as he saw his left wing giving way, but that the Greek mercenaries in the centre stood their ground and fought well until attacked on their exposed left flank.

7–8. Cf. Diodor. xvii. 34. 9 *πᾶς ὁ συνεχὴς τόπος νεκρῶν ἐπληρώθη*, but this was a conventional phrase which reappears e. g. xvii. 61. 2.

9–15. Cf. Diodor. xvii. 35. 1–2 *οἱ δὲ Μακεδόνες παυσάμενοι τοῦ διωγμοῦ πρὸς ἁρπαγὴν ὥρμησαν καὶ μάλιστα περὶ τὰς βασιλικὰς σκηνὰς διὰ τὸ πλῆθος τῆς πολυτελείας ἠσχολοῦντο*, κτλ., Plutarch, *Alex.* 20 *κατέλαβε τοὺς Μακεδόνας τὸν μὲν ἄλλον πλοῦτον ἐκ τοῦ βαρβαρικοῦ στρατοπέδου φέροντας καὶ ἄγοντας ὑπερβάλλοντα πλήθει*, Curtius iii. 11. 20.

18. *δρ]ομου*: the vestiges do not suggest *ο*, but are not inconsistent with the irregular formation of that letter as sometimes found in this text. *με|χρι .] . λλου* could be read.

18–19. According to Diodor. xvii. 35. 1, Arrian ii. 11. 8, Curtius iii. 12. 1 the pursuit was cut short by nightfall. Apparently another or a further reason was here stated, e. g. that Darius was beyond reach; cf. Curtius, *l. c.*, *postquam et nox adpetebat et consequendi spes non erat*. At the end of l. 19 the broken letter might be *ε*, *ο*, *ρ*, *σ*, and this may well have ended the line.

iv. 1–17. 'On the next day when he was suffering from want of attention one of the Guards brought him a piece of bread which he had taken from a herdsman. In his hunger he ate it readily, remarking "Every one likes to live". There were killed of the Macedonians 1,000 infantry and 200 cavalry, and of the barbarians not less than 50,000 infantry and 3,000 cavalry, and about . . . of the mercenaries.'

1–9. This somewhat insignificant anecdote has not been traced in other authorities. *βαρεως* is to be supplied before *εχοντι*.

5. *τρυφος*: the straightness of base in the final letter suggests *ν* rather than *ς*, but the masculine form is unknown.

9 sqq. The numbers of the slain in this battle as reported by other authorities are: Diodor. xvii. 36. 6, Persians: infantry, 100,000; cavalry, 10,000. Macedonians: infantry, 300; cavalry, 150. Arrian ii. 11. 11, Persians: as Diodor. Plutarch, *Alex.* 20, Persians: 110,000. Curtius ii. 11. 27, Persians: as Diodor. Macedonians: infantry, 32 (?); cavalry, 150. Justin xi. 9. 10, Persians: infantry, 61,000; cavalry, 10,000. Macedonians: infantry, 130; cavalry, 150. Compared with these estimates, our author largely reduces the Persian and increases the Macedonian loss, and he also stands alone, if the restoration in l. 17 is right, in giving a separate figure for the mercenaries in the Persian service. Of these 30,000 took part in the battle (Callisthenes, *ap.* Polyb. xii. 18. 2, Arrian ii. 8. 9), and 8,000 are said to have escaped with Amyntas (Arrian ii. 13. 2; 4,000 according to Diodor. xvii. 48. 2), 8,000 to have been subsequently got together by Agis (Diodor. xvii. 48. 1), and a few others to have been included in the 4,000 fugitives collected by Darius (Arrian ii. 13. 1). The number slain can hardly have exceeded a few thousand. At the end of l. 18 *εξη|κοντα* is not impossible, though not very satisfactory.

v. The remains of this column are insufficient to afford a clear clue to its subject. In l. 19 *εν Ι[σσω* seems not unlikely.

Fr. 45. Cf. Arrian iii. 7. 1–6, where the crossing of the Euphrates is described in more detail. According to Curtius iv. 9. 12 the march from Phoenicia had occupied eleven days. On the verso of this fragment are words beginning with λ (**1802.** 2).

3. Perhaps *α[νω*.

Fr. 46. Since the verso of this fragment contains words beginning with *κ* (**1802.** 1) it came later in the roll than Fr. 45.

Frs. 47–54 = 1802. 4–11. The character of the writing on the verso suggests that Fr. 50 came from the neighbourhood of Fr. 48, and Fr. 53 from that of Fr. 49.

Fr. 49. 5. *ο* of *το* has apparently been converted from *ε*.

Fr. 54. That this small piece belongs to **1798** is hardly certain.

1799. Oratorical Fragment.

9·9 × 9 cm. Second century.

This fragment, containing remains of two columns of an unidentified speech, is written in a small sloping hand which is on the border line between literary and cursive, some of the forms, e. g. the ligature of *ει*, being of a thoroughly cursive character; the MS. may fall within the second century. *ν* at the end of a line is once written as a stroke above the preceding vowel. No stops or other signs occur.

Of the first column only a few letters from the ends of the lines remain, but the second includes a continuous passage of 25 nearly complete lines in which apparently the policy of Demosthenes is vindicated. The declaration that disaster would have been avoided by a thorough acceptance of that policy points to a period subsequent to the battle of Chaeronea, but the occasion of the speech is not made clear. There seems to be a defect in the text in ll. 20–1, besides minor errors.

Col. i.	Col. ii.
	[. . . . .]ẹσ[. . . . .
	[. . . . .] . γạ[. . . . .
	[. . . . .]τι . [. . . . .
. . .	[. . . . .]πρ[. . . . .
]	5 [. . . . .] . νησε[. . . . .
] . .	[. . . . .]ρẹτα τοτ[. . . . .
]να	[. . . . .]ς δη τα πρ . [. . . .
]ạσ	[. . . .] . . εις οπ̣ερ τọ[. . . .
]ν	[Δημ]οσθενης τι δει κ̣[αθ εκα
5]ẹ	10 σ̣τον λεγειν των ν̣[. . . . .
]ạ	προειρημενων η . [. . . . .
? απ]ạξ	τετολμημενων [επειδη ?
]ει	τα μεν παρ α⟨υ⟩του λ̣[εχθεν
] . α	τα αληθη και συμ[φεροντα

]τον
] επει
]ειμι .
]ο[. .]
] . . .
]ο
]ν
]τα
] .
]
]ε
]το
]
]ν
]
. . .

δια τελους φαιν[ε]ι[αι τη
πολει καν ει καθ εκα[στον
αυτω μονω προσεσχομεν
παντ αν εσωζετο ει δ ανα
τετροφο{ν}τες απαντα και
λελυμασμεν[οι ητ]ε ⟨αναιτιος ?⟩
ουτ[ο]σι ου γαρ . . [. . .] παλιν Φι
[λι]ππος ουδ αι τολ[μα]ι Μακε
δονων ουδ ανδραγαθια
των εκεινου στρατηγων ου
δ η των ημετερων ολιγωρι
α ουδ ως η δυναμις η των
εκεινου θαυμαστη τις η
δε της πολεως ασθενης
αυτη γαρ εστιν η και τον Περ
σην εξελεσασα βασιλεα
γης και θαλαττης αλλ ει δει
[το α]ληθ[ες] ειπειν το παν τ[ου
[τ ε]γειν[ετ]ο δη μονον τ . [. .
[. .]γε . [. . .]αχ[. . . .] . . ε[. . .
[. .]ε . [

. . . . . .

9–10. κ[αθ εκα]στον is very uncertain, but seems to suit the construction. ν[might be e. g. ν[εον.

11. Not η τ[ων nor, apparently, η κ[αι.

20–1. A blank space sufficient for four or five letters has been left at the end of l. 20, and the sentence is apparently incomplete. If ουτ[ο]σι ου γαρ is right, the apodosis may be completed in some such way as suggested in the text; but there is barely room for the second ο of ουτ[ο]σι, which, however, is sometimes written very small in this hand. At the end of l. 21 φι is not satisfactory, since more of the vertical stroke of φ would be expected to be visible, though the surface of the papyrus is damaged here; moreover, λι can barely be got into the lacuna at the beginning of the following line (the division Φιλ|ιππος would be contrary to rule). But εκεινου in ll. 24 and 27 clearly point to a mention of the Macedonian king earlier in the context. With regard to the word after γαρ, the ink in the first letter has run somewhat and the reading is doubtful; ην[is perhaps more suitable than νμ[but neither is convincing.

27. η at the end of the line has been corrected from ου, whether by the original or a subsequent hand is difficult to say.

1800. Miscellaneous Biographies.

Fr. 3 27·1 × 15·4 cm. Late second or early third century.

The handwriting of the following fragments, from a roll containing various biographies, is a fine specimen of the common oval type, and may be referred to the latter part of the second century more probably perhaps than the beginning of the third. The columns as usual are inclined slightly to the right. One apparent instance of a high stop, probably a later insertion, occurs in Fr. 1. 40. Short lines are filled up by means of the angular sign commonly used for that purpose. Whether the few small corrections are by the original or a later hand is doubtful. A small coronis marks the conclusion of sections. The titles prefixed to the biographies are sometimes enclosed by the short slightly curved strokes often employed in the colophons of literary papyri.

As at present reconstituted the papyrus consists of 30 fragments, of which a few are fairly substantial, but their relative position, except in a few instances, is uncertain. If, as is possible, the top of Fr. 3. i is concerned with Thucydides (cf. note *ad loc.*), that fragment must have followed Fr. 2, and there is no doubt about the order of Frs. 4–7 ; but otherwise the arrangement adopted is often more or less arbitrary. The biographies which can be identified are of Sappho (Fr. 1. i, ii), Simonides (Fr. 1. ii), Aesop (Fr. 2. i, ii), Thucydides (Fr. 2. ii, Fr. 3. i ?), Demosthenes (Fr. 3. i, ii), Aeschines (Fr. 3. ii), Thrasybulus (Frs. 4–7), Hyperides (Fr. 8. ii), Leucocomas (Fr. 8. ii), and Abderus (Fr. 11). This is a strange medley, and no intelligible principle seems to have guided the compiler either in the choice of his characters or their grouping. They are mainly literary, but the soldier-politician Thrasybulus does not come under that category, and Leucocomas and Abderus are entirely mythical. The inclusion of the former, whose name will not be familiar to many, is singular ; Abderus was at least the eponymous hero of a considerable town. As for the disposition of the Lives, like sometimes consorts with like : two lyric poets, both beginning with the same letter, figure in Fr. 1, and in Fr. 3 Aeschines is appropriately placed next to Demosthenes. But a reason why Thucydides should have been sandwiched between Demosthenes and Aesop, or Leucocomas should rub shoulders with Hyperides, is not easy to imagine. Nor are the biographies themselves, so far as they go, of much moment. Concerning Sappho there is nothing new beyond a variant of her father's name, and the statement that Charaxus was her eldest brother. The aspersion on her character, mentioned also, among Greek authorities, by Suidas, reappears here at a much earlier date. Reference is made in this section to the Grammarian Chameleon, the only citation in 1800 of a definite authority ;

elsewhere the compiler contents himself with the vague 'some say' or the like. A mutilated passage referring to Simonides' reputed innovation in the alphabet apparently has the negative merit of differing from the statement in Suidas (cf. A. Kirchoff, *Gesch. des Griech. Alphabets*, p. 1). Of the death of Aesop, who was a favourite subject for biography (fragments of three Lives of Aesop have already been found in papyri, of the 4th–7th centuries; cf. Collart, *Rev. de Philol.* xliii, pp. 38 sqq.), there is a circumstantial account, including some new but not very valuable details. The Lives of Thucydides and of Hyperides are too fragmentary to be informative; of Demosthenes little that is fresh could be expected, and the only novelty is a blunder, on a par with the statement that Aeschines was the eldest of his father's sons, which Aeschines himself refutes. An anecdote, found also in Plutarch, about the generosity of Demosthenes to his defeated rival is given with greater elaboration in the account of the latter. One would gladly have had more of the section concerning Thrasybulus, which included some details not otherwise known, although errors like those just noticed do not give a good impression of the accuracy of the writer,—regarding whose identity we are entirely in the dark.

Fr. 1.

Col. i.

. . . . . .

] . [. . .

περι Σαπφ]ους

[Σαπφω το μεν γενος] ην Λε

[σβια πολεως δε Μιτ]υληνης

[πατρος δε Σκαμ]ανδρου κα

[τα δε τινας Σκα]μανδρωνυ

[μου αδελφους δ] εσχε τρεις

[Ερ]ι[γυιον και Λα]ριχον πρε

σβυ[τατον δε Χαρ]αξον ος πλευ

σας ε[ις Αιγυπτον] Δωριχαι τι

νι προσο[μιλητ]ης κατεδα

πανησεν εις ταυτην πλει

στα τον δε Λαριχον ⟨νεον⟩ οντα μαλ

λον ηγαπησεν θυγατερα δ ε

σχε Κλειν ομωνυμον τηι ε

αυτης μητρι κ[α]τηγορηται

Col. ii.

. . . . . .

περιτ[13 letters ωσ?

περ Χαμαιλεω[ν . . . . . .

τιος επλανηθ[η . . . . . .

απ αυτου λεγει [. . . Αιολιδι?

διαλεκτωι κεχρ[η . . . . . γε

γραφεν δε βυβλ[ια εννεα μεν

λυρικα ελεγειω[ν δε και αλλων?

εν

>——

περι Σιμ[ωνιδου

Σιμωνιδης το μεν [γενος ην

Κειος πολεως δε Ιουλιδος

πατρος δε Λεοπρεπο[υς γεγο

νεν δε φιλαργυρος· τ[ινες

δ αυτωι την των μν[ημο

νικων ευρεσιν προσ[τιθεα

δ̣ υπ εν[ι]ω[ν] ως ατακτος ου
[σα] τον τροπον και γυναικε
[ρασ]τρια την δε μορφην
[ευ]καταφρονητος δοκει γε
[γον]ε̣ν̣α[ι κα]ι̣ δυσειδεστατη[[ν]]
[τ]ην μεν γαρ οψιν φαιωδης
[υ]πηρχεν το δε μεγεθος ›
μεικρα παντελως το δ αυτο
[συ]μβεβηκε και περι τον
[. . . . .]ν ελαττω [. .] γεγονα
[15 letters] . ην̣
. . . . . .

σιν· και αυτος δε που̣ [τουτο
φαινει δια των επιγ̣[ραμ
μ̣α̣[τ]ων προσευρ̣ε̣ι̣[ν δε φα
σι̣ν̣ [αυ]τον τινες και δ . [. . .
κ̣ε[. . .]ο̣στον των κδ̅ απ̣[. .
τ . [. .] . . ε̣υ . [.]ησ̣α̣σ̣[.]εν̣[. .
. . . . . .

Fr. 2.

Col. i.	Col. ii.	Col. iii.
	[. . . . .] των Δελ[φων	
	[. . . . .] ε̣υωνϋμ . [. . . . .] .	
. . . .	[εστ]ι̣ν δ αιτια τοια[υτη]{ι} ει	
]ϛ̣	ρ[η]μενη{ι} επαν [εισε]λ̣θηι	
]ν [	τ[ις] τωι θεωι θυσιασ̣[ων ο]ι̣ Δελ	
]ο̣ν [	φ̣[ο]ι̣ περ[ι]εστηκασι τον βω	
] . ων	μ[ο]ν υφ εαυτοις μαχαιρας	. .
]ν	κ[ο]μιζοντες σφαγιασα	. [
]υ̣ει ›	μενου δε του ϊερειου και	. [
]ρευ	δειραντος το ϊερειον και	.
]υρου	τα σπλαγχνα περιεξελ̣ο	
]μεν	μενου οι περιεστωτες ε	
]ανο̣	καστος ην αν ισχυσηι	
ε]ι̣ναι	μοιραν αποτεμνομενος	
]μω̣ν	απεισιν ως πολλακις τον	
]ριτος	θυσιασαντα αυτον αμοι	
] . λει	ρ[ο]ν απι⟨ε⟩ναι τουτο ουν Αι	
]ω̣νον	[σ]ω̣π̣[ο]ς Δελφους ονιδ[ι]ζων	
]υς λαμ	επεσκωψεν εφ οις διοργι	

]υτοις
]ον μυ
[θ?]υσας δε
λ]ογων
? αποκρι]ματων
] εαυ
[τ]μενοι
σ]οφι
]ε φιλοσο
[φ] . προς
]σεν
]ηι
]ν
. . . .

σθεντες οι πολλοι λιθοις
αυτον βαλλοντες κατα
κρημνου εωσαν μετ ου
πολυ δε λοιμικον παθος
επεσκηψε τηι πολει χρη
στηριαζομενοις δ αυτοις
ο θεος ανειπεν ου προτερ
ον [ληξ]ειν τον νοσ[ον με
χρις [αν Α]ισωπον εξι[λασ
[κωντ]αι οι δε περιτει [>
[χισ]αντες τον τοπον [εν
[ωι κ]ατεπεσεν βωμο[ν θ ι
δ[ρυσα]μενοι λυτηρ[ι]ο[υς
της νοσου ως ηρωι θ[υσιας
προ[σ]ηνεγκαν

>——

περι Θουκυδι[δου

Θουκυδιδης το μεν γε[νος . .
ην Αθηναιος παι[ς δ Ο]λο σθ[
ρου διαβαλλουσι δε τον πα αν[
τερα αυτου Θραικα οντα κα[
εις Αθηνας μετοικισθη θ .
ναι δυνατος δε εν λογοις α γ[
νηρ γ[εν]αμενος ανεγρα μ[
ψεν το[ν] γενομενον Αθη τ[
ναιοις [και] Πελοποννη . .
[σιοις πολεμον
. . . . . .

Fr. 3.

Col. i.

[ ]
[. . . . .] . εν[. . .
[. . . . .] . ετων [. .

Col. ii.

[γε]υσαμενος του φ[αρμα
[κ]ου συντομως εξε[πνευ
[σε] μεχρι τελ[ο]υς το της [ε

[. . . . .] . υπ[. . .
[. . . . .]σα . . [.] . . . . [. . . .
[. . . . .]υ επι της α . . [. . . .
[Αθη]ναιοι κενοταφ[ιον εστη
σαν δημοσια εν Α . . [. . . .
σι των δημων

περι Δημοσθεν[ο]υ[ς]

Δημοσθενης ο ρητωρ Αθη
ναιος μεν ην το γενος
παις δε Δημοσθενους Παι
ανιευς δε των δημων
κομιδη δε νηπιος υπο-
του πατρος απελειφθη υ
πο επιτροπ[οις] Ονητορι
και Αφοβωι γεν[ομεν]ος
δ εφ ηλικιας επε[δε]ι[ξ]ατ[ο]
την εν λογοις δεινοτητα
κρινα[ς του]ς επιτροπ[ους
ων ε[νοσφισ]αντο χρημα [
των [αυτου ε]ις δε το βη [
μα [παρελθων] αριστ[α
. . . . . .
[λε]υθεριας [αξ]ιωμα δ[ια
[φ]υλαξας Αθ[η]ναιοι δε πα [
[λι]ν την ελευθεριαν α
νακτησαμενοι ετιμη
σαν αυτου εικονα χαλκη[ν
αναστησαντες εν Κερα [
μικωι επιγραμμα τε [εν
στηληι ενεκολαψαν το[ι
ονδε ειπερ ϊσαν γνωμα[ι
ρωμαν Δημοσθενες εσχες
ουποτ αν Ελληνων ηρ-
ξεν Αρης Μακεδων

περι Αισχινου

Αισχινης ο ρητωρ το μεν γε
νος ην [Αθ]ηναιος παις δε
Ατρομητου και μητρος
Γλαυκοθεας πρεσβυτατος
των αδελφων Φιλοχαρους
και Λαοφο[β]ου κατ αρχας δε
ετριταγωνιστει τραγωιδοις
ϋποκρινομενος ευφυης
δ εν λογοις γενομενος
αντι της σκηνης το των
Αθηναιων βημα διεδε
ξατο γραφομενος δε Κτη
σιφωντα παρανομων
οτι μη δεοντως εστεφα
νωσε Δημοσθενη χρυ
σωι στεφανωι καινοις
τραγωιδοις ου μεταλα
βων δε το πεμπτον με
ρος των ψηφων φυγας
εξηει των Αθηνων
Δημοσθενης δε ου μνη

σικακησας επι τοις γεγε
νημενοις το δε αστατον
της τυχης ευλαβηθεις ε
[φοδ]ι̣ον αυτωι αργυριου
[ταλ]αντον προσεπεμψεν
[ο δε] ου δεξαμενος εδα
[κρυ]σεν πυνθανομενου
[δε τ]ινος επι τινι δακρυοι
[ειπ]ε̣ οτι τοιαυτης πολεως
[απα]λ̣λ̣αττομαι εν ηι και
[εχθρο]ι̣ συνπαθε[σ]τεροι
[φιλω]ν̣ ευρισκ[ονται]ι̣ γ̣ενο
[μενος δε εν] P[οδωι] σχολην
[. . . . .] Αττικον
[. . . . .] Ροδιοις

Frs. 4 + 5.

ναιοι[
μητ[
δε τ[
κτο[
λει[
οπ̣ε[. . . . .] . α[
>——
[περι] Θρασυβ[ουλου
Θρ[ασυβο]υλος παι[ς μεν ην Λυκου
[το δε γ]εν[ο]ς Αθη[ναιος Στει
[ριευς] δε των δ̣[ημων . . . . . .
[. . . . .] . λ̣ε̣ πατ[
. . . . . .

Frs. 6 + 7.

Col. i. Col. ii.

. . . . . .
[. . . . .]ρα[. .] . . . [. .] . [. . .
[. . . ? συ]ν̣ αυτωι απο Φυλης
[? καταγο]υσι τον δημον ως
[δε κατε]λ̣υθησαν οι τρια
[κοντα] εγραψεν ψηφισμα
[Θρασυβ]ουλος μεταδιδους
[αυτοις ?] της πολιτειας α
[προβου]λευτου δε του ψη
[φισματος] γεναμενου ου
[κ ετυχον ? τ]ι̣ης τιμης ο δε παν
[. . . . .] . νας αγαπη . .
[σα]ς̣ ε̣λ̣η[. . .]ε̣ν τοις δικα› δ[
[στ]ηριο[ις . .]ς κινδυνευ α[
[. .] . . . [. . . . .] ως δ εκωλυ . .
[θη ? . . . . .]ι̣ψηφ[. . . .

Fr. 8.

Col. i.

]μηι
]ηδε
]σθετα
]οισιν
] απο
]οσχα
]τους
]ṣπερ αυ
τω]ν Αθηναι
[ων] αναχθε[ι]ṣ
]ιαν προσ
] μετα τον
θ]ανατον
απ]ωλεσ[. .]
]ροσ
]ν
]τα
]ṭε
]>
. . . . .

Col. ii.

αθεως [
ευγενεια[επει δε ?
η Αθηναι[ων στρατεια ? περι
Λαμιαν της [Θεσσαλιας
συνητυχησ[εν ως συνερ
γος τωι Δημο[σθενει ων
ὑπο Αντιπατ[ρου εν τοις
δεκα ρητορσι [ητηθη και παν ?
των ατυχησ[ας . . . . . .
αυτος εν Μακ[εδονιαι α
πωλετο Αθη[ναιοι δε πα
[λ]ṭιν την ελευθ[εριαν ανακο
μισαμενοι κά[. . . . . αυ
[τ]ṣον ανδριασιν ε[τιμησαν
>——
[περι] Λευκοḳ[ομα
Λευκ[οκομ]ας το γε[νος μεν
την Κρη[ς] πολεω[ς δε Κνω
σου μιρ[ακισ]κος [δε ων ευ
πρεπη[ς
. . . . . .

Fr. 9.

. . . . . .
. . . . . λ]ογος αṿ[. . .
[. . . . . .] πολιτευσ[α
[. . . . . .]ṣυσι και ϊδι[ω
[των ου]δενι της ελευ[θε
[ριας . . . .]ṣτη ως δε τοτε
[ ]ανα
[ ]>
. . . . .

Fr. 10.

. . . . .
] . [. : . .
]εδιδου
]ανον της
]ṣ θανων
]ṣ παρα
]υṣ ṿ . [.
. . . . .

Fr. 11.

[.] . *νδ*[
[*περι Αβδηρου*
Α]*βδη*[*ρος* *εν Θρα ?*
κηι τ[
εν Ϊω[*νιαι*
καμ . [
ανα[
τρεφ[
γης α[

Fr. 12.

. . . . . .
[. .]*σ*[
γενεσ[*θα*]*ι απ*[
εχοντων πρα[
ρωτησιν αυτος [
ψαμ[*ε*]*νο*[
πεν[.] . [
τωι [.]*αθειν* [
τρο[*ι*]*ς χρησα*[
μαρτεν σεσ[
[*γ*]*αρ θεασαμ*[*εν*
[.]*ν προβατο*[
[*ε*]*υξαμενο*[
[*χ*]*θρον καθη*[
παι μη σαλ[
. *υτη*[
ωνε[
[.]*ν*[
. . . . . .

Fr. 13.

]*σενια*[
]*οτατο*[
. . .

Fr. 15.

. . . . .
]*υτω*[
]*πα*[
]*θου*[
]*γετο*[
]*αρτ* . [
]*υσιασ*[
]*λων*[
]*νεπε*[
]*κωι ι*[
. . .

Fr. 14.

. . . . .
]*υσια*[
]*ρμεν*[
]*ητηι* . [
]*ο δε την* [
] . *εσων* [
]*ντ*[
. . . . .

Fr. 16.

. . . . . .
] . [
]*ωρι*[
]*ομενο* . [
]*ν* . [
]*δημ*[
]*νγνω*[
] . *ησας ου*[

Fr. 17.

. . .
[.] . . [
πυλ[

Fr. 18.

. . .
. [.] . .
σαντ[

Fr. 19.

. . . . .
. *ιταν*[
ων και μ[

Fr. 20.

. . .
]*ασ*[
]*γενο*[

γεισ[	ματ[	νος τουσ̣[	σ]υμφοραι̣[
εγλ[	των φ̣[	θανε το α[	]σει τας δε[
. . .	5 δικ[	5 [.]ησαν [	5]εν̣ τ̣ω̣ ευ[
	. . .	. . . .	. . . .

Fr. 21.	Fr. 22.	Fr. 23.
. . . . .	. . . . .	. . . . .
´] . [. .	] . [	]ι̣ παραδε
]μευσας [	] . ς δια των [	]α και ποσι
εγ]ενετο και ανη̣[	ε]ξυμνησε̣[	]σ̣ισ̣[. .]το̣[.
]λαβων φυ	]τ̣ιν[	. . . . .
. . . . .	. . . . .	

Fr. 24.	Fr. 25.	Fr. 26.	Fr. 27.	Fr. 28.
. . .	. . . . .	. . .	. .	. .
] . [	]υνχρ[	]ο̣λε[	]π̣ι̣λ̣[	] . [
]υγα[	]η̣λωι̣[	]ετη[	]ξαμ[	] . ιν̣[
]ανε[	α]νθρω[π	]κελ[	]ρω[	]εξα[
]ετι[	]δ[	]τασ[	]περ[	]ματ[
5]νι̣[	5]σ̣[	5]σσυ[	. .	5]ι̣α[
. . .	. . . . .	. .		. .

Fr. 29.	Fr. 30.	Fr. 31.
. .	. .	. . . .
]εδα[	]κοι[	]πειγ . [
]ν λ[	] . ν	]α̣ι̣ εαυ̣[τ
. .	. .	. . . .

Fr. 1. 2–26. 'Concerning Sappho. Sappho was a Lesbian by birth, of the city of Mitylene, and daughter of Scamandrus, or, as some say, of Scamandronymus. She had three brothers, Erigyius, Larichus, and Charaxus, the eldest, who sailed to Egypt and associating with one Doricha expended large sums on her; but Sappho preferred Larichus, who was younger. She had a daughter Cleïs, so named after her own mother. She has been accused by some of immorality and of being a lover of women. In appearance she seems to have been insignificant and ugly, being of dark complexion and of very small stature; and the same happens to be true also of . . ., who was undersized . . .'

4. Μιτ]υληνης: cf. Hdt. ii. 135, who calls her brother Charaxus a Mitylenean, Strab. xiii. 617, &c. According to Suidas and others her birthplace was Eresus.

5–6. Σκαμ̣ανδρου: this is known as a Lesbian name (cf. Dion. Hal. ix. 18, Lebas,

Inscr. Gr. 191) but is not attributed to Sappho's father elsewhere. Charaxus is called the son of Scamandronymus by Hdt. *l. c.*, and this is one of the several alternatives in Suidas to Simon, which he considered correct.

8. [Ερ]ι[γυιον: in Suidas s. v. Σαπφώ, where alone this brother is mentioned, the name is spelled Εὐρύγιος, and [Ε]υ[ρ. could equally well be read here, but cf. Arrian iii. 6. 8 Ἐρίγυιος ὁ Λαρίχου, Diod. xvii. 81, 83; moreover in Suidas, *l. c.*, the name of Sappho's father was according to some authorities Ἠερίγυος, which is no doubt a corruption of Ἐρίγ.

Λα]ριχον: cf. Suidas, *l. c.*, Athen. x. 424 f.

8–9. That Charaxus was the eldest is not elsewhere stated; Suidas puts the sons in the order Larichus, Charaxus, Erigyius.

10. Αιγυπτον suits the space better than Ναυκρατιν (Strab. xvii. 808, Athen. 596 b). Δωρίχα occurs in **1231**. 1. 11; cf. Strab. *l. c.* τῆς ἑταίρας . . . ἣν Σαπφὼ μὲν . . . καλεῖ Δωρίχαν . . . ἄλλοι δ' ὀνομάζουσι Ῥοδῶπιν (ἄλλοι include Hdt. ii. 135; cf. Athen. 596 c).

11. προσο[μ(ε)ιλησ]ας, which would be expected, cannot be read, the letter preceding *s* having a vertical stroke consistent with *η* or *ι*, but neither προσο[μιλητ]ης nor προς ο[μιλια]ις is satisfactory with the dative Δωριχαι. Possibly a verb has dropped out, or προσομιλησης may have been written in error.

13. An adjective is evidently missing; the loss of νεον would be easy between Λαριχον and ονται.

15. Κλειν: cf. Suid. *l. c.*, who also gives Κλ. as the name of Sappho's mother, Sapph. 85.

16–18. Cf. Suid. *l. c.* ἑταῖραι δὲ αὐτῆς καὶ φίλαι γεγόνασι γ' . . ., πρὸς ἃς καὶ διαβολὴν ἔσχεν αἰσχρᾶς φιλίας.

19–24. Cf. Max. Tyr. 24. 10 Σαπφὼ . . . καίτοι μικρὰν καὶ μέλαιναν.

26. Perhaps [Αλκαιο]ν, which would give some point to the coincidence, but shortness of stature does not seem to be attributed to Alcaeus elsewhere.

γεγονα is probably for γεγονοτα, since there is not room for ελαττω[ν γαρ] γεγον⟨ε⟩. Perhaps τε stood in the lacuna.

27. *η* is preceded by the top of a vertical stroke, which would suit *ι* or *ν*; λι may be read in place of *ν* at the end of the line.

28–35. Probably Sappho is still the subject, for though the columns are long her biography would naturally occupy a considerable space and there would hardly have been room for another; moreover, the mention of Chamaeleon, whose treatise on Sappho is known from Athen. 599 c, suits the view that she is concerned here.

29–30. Perhaps Πον[τιος, since Chamaeleon was a native of Heraclea, but Ποντικός would rather be expected, as e. g. Athen. 273 c Χαμ. ὁ Ποντικός. The doubtful *θ* in l. 30 may equally well be *σ*.

33–5. Cf. Suid. s. v. Σαπφώ· ἔγραψε δὲ μελῶν λυρικῶν βιβλία θ' . . . καὶ ἐπιγράμματα καὶ ἐλεγεῖα καὶ ἰάμβους καὶ μονῳδίας. The suggested restoration assumes what is quite uncertain, that the non-lyrical poems were included in a single book. ω of ελεγειω[ν is very doubtful, only a very small vestige remaining which would also suit *α*, but ελεγεια[κον δε would not fill the line, and the epigrams &c. ought not to have been ignored.

ll. 36–46. 'Concerning Simonides. Simonides was a Ceian by birth, of the city of Iulis, and son of Leoprepes. He was an avaricious man. Some ascribe to him the invention of mnemonics; and he himself declares this in an epigram. Some say that he further invented . . .'

39. l. Λεωπρ.

40. φιλάργυρος: cf. Pindar, *Isthm.* ii. 6 ἁ Μοῖσα γὰρ οὐ φιλοκερδὴς κτλ., and Schol. νῦν,

φησί, μισθοῦ συντάττουσι τοὺς ἐπινικίους πρώτου Σιμωνίδου προκαταρξαμένου . . . ἔνθεν καὶ Καλλίμαχος. *οὐ γὰρ ἐργάτιν τρέφω τὴν Μοῦσαν, ὡς ὁ Κεῖος Ὑλλίχου νέπους. λέγει δὲ* (sc. Πίνδαρος) *ταῦτα πρὸς Σιμ., ὡς φιλάργυρον διασύρων τὸν ἄνδρα,* Athen. 656 d *ὄντως ἦν ὡς ἀληθῶς κίμβιξ ὁ Σιμ. καὶ αἰσχροκερδής, ὡς Χαμαιλέων φησίν,* Schol. Aristoph. *Pax* 691, Suid. s. v. *Σιμ.* &c.

40–5. Cf. *Marm. Par.* 54 *Σιμ. . . . ὁ τὸ μνημονικὸν εὑρών,* Suid. s. v. *Σιμ., καὶ τὴν μνημονικὴν δὲ τέχνην εὗρεν οὗτος,* Pliny, *H. N.* vii. 24, &c., and Simonid. Fr. 146 *μνήμην δ' οὕτινά φημι Σιμωνίδῃ ἰσοφαρίζειν ὑγδωκονταέτει παιδὶ Λεωπρέπεος,* which is presumably the epigram referred to.

45 sqq. From the number 24 in l. 47 it is evident that this passage describes an invention concerning the alphabet, which is also attributed to Simonides by Suidas, *l. c. προσεξεῦρε δὲ καὶ τὰ μακρὰ τῶν στοιχείων καὶ διπλᾶ,* but the statement in the papyrus does not coincide and a suitable restoration remains to be found. At the beginning of l. 47 either *κε*[or *χε*[may be read, and *στοι|χε*[*ια* suggests itself, but *δι*[*πλα στοι|χεια* would be too long and does not well accord with the rest of the line. The letter before *στ* is either *ο* or *ω*, and *απ*[may be *αγ*[.

48. *ευ*: or *συ*; *συσ*[*τ*]*ησας* is possible.

Fr. 2. 1–29. That the remains of these lines relate, like ll. 30 sqq., to Aesop is uncertain, but is suggested by l. 18 *μυ*[*θ* . . . (?); *αποκρι*]*ματων* has been restored in l. 21 on this hypothesis.

31. *ευωνυμ* . . is apparently meant, in spite of the unusual diaeresis; the letter after *μ* may be either *ο* or *ω*, and the vestige at the end of the line is consistent with *ι* or *ν*.

32–63. 'The cause is said to be this: whenever a man comes to offer sacrifice to the god the Delphians bringing their knives with them stand round the altar, and when the priest has slaughtered and flayed the victim and taken the inwards each of the bystanders cuts off whatever portion he can and goes away with it, so that the man who offers the sacrifice often goes off with nothing at all. Aesop taunted and mocked at the Delphians for this, which enraged the populace and they pelted him with stones and threw him over a cliff. Not long after a plague fell upon the city, and when they consulted the oracle the god told them that the pestilence would not cease until they propitiated Aesop. So they inclosed the place where he fell and set up an altar, and brought sacrifices to him as if he were a hero to avert the pestilence.'

33 sqq. Cf. Schol. Aristoph. *Vesp.* 1446 *ὃν φασιν ἐλθόντα ποτὲ εἰς τους Δελφοὺς ἀποσκῶψαι αὐτούς, ὅτι μὴ ἔχοιεν γῆν ἀφ' ἧς ἐργαζόμενοι διατρέφοιντο ἀλλὰ περιμένοιεν ἀπὸ τῶν θεοῦ θυμιαμάτων διαζῆν.*

38. l. *ιερεως*: *ιερειου* has come in from the next line.

48–9. According to Aristoph. *Vesp.* 1446–7 Aesop was accused of having stolen a cup, which the Schol. adds they concealed among his belongings, a story also found in Heraclid. Pont. *Respub. Magn.* 2. Plutarch in *De sera numinis vind.* 556 has a different version which represents Aesop as coming to Delphi with offerings from Croesus and brings in Iadmon, as in Hdt. ii. 134.

51. *κρημνου*: the *πέτρα Ὑάμπεια* according to Plutarch, *l. c.*

56. Whether the interlinear insertion here and in l. 71 is by a different hand is uncertain.

64–74. 'Concerning Thucydides. Thucydides was by birth an Athenian, and the son of Olorus; his father is maligned as being a Thracian who migrated to Athens. Having literary skill he wrote the history of the war between the Athenians and Peloponnesians.'

67–9. Cf. the anonymous Life 1 *Θράκιον δε αὐτῷ τὸ γένος· καὶ γὰρ ὁ πατὴρ αὐτῷ Ὄλορος ἐκ Θράκης εἶχε τοὔνομα.*

73. About 7 lines are missing at the foot of the column.

Fr. 3. 1–9. If these lines relate to Thucydides, Fr. 3. i may be supposed to follow immediately Fr. 2. iii. Those two columns cannot be combined into one on account of the vestiges in Fr. 2. 75–6, which do not suit the beginnings of Fr. 3. 8–9. Whether the historian died abroad or at Athens was disputed. For the tradition of a cenotaph cf. Marcellinus, *Vita Thuc.* 31 *ἴκριον γὰρ ἐπὶ τοῦ τάφου κεῖσθαι, τοῦ κενοταφίου δὲ τοῦτο γνώρισμα εἶναι.* But according to the same authority, 17 (cf. 32 and 55), the tomb was among the *Κιμώνια μνήματα πρὸς ταῖς Μελιτίσι πύλαις ἐν Κοίλῃ*, which does not suit the deme-name in ll. 8–9, and the reference of this passage to Thucydides is therefore very questionable. The letter after *α* in l. 8 seems to be *μ* or *λ*, pointing to *Ἀμαξαντεῦσι*, *Ἀλαιεῦσι* or *Ἀλωπεκεῖσι*: *Ἀλιμουντι* (Thucydides' deme) can certainly not be read. In l. 6 *αυτο]υ επι της Αττ[ικης* suggests itself, and *Αττ[ικης* is not inconsistent with the scanty remains. In l. 7 *αιοι* or *λιοι* is more suitable than *νοι*.

10–39. 'Concerning Demosthenes. Demosthenes the orator was an Athenian by birth, the son of Demosthenes, and of the Paeanieian deme. When quite a child he was left by his father under the guardianship of Onetor and Aphobus; and when he came of age he displayed his skill in speaking by bringing his guardians to trial on account of the money belonging to him which they had appropriated. Coming forward to the tribune (he acquitted himself) excellently . . . and when he had taken some of the poison he immediately breathed his last, having maintained to the end the claim to freedom. The Athenians, when they regained their liberty, honoured him by setting up a bronze statue of him in the Ceramicus, and carved on a tablet the following epigram. "Had your strength been equal to your will, Demosthenes, the arms of Macedon would never have ruled Greece".'

17. *Ονητορι*: this is an error. The guardians were Aphobus, Demophon, and Therippides (*In Aphob.* 4); Onetor was a brother-in-law of Aphobus and acted in collusion with him against Demosthenes (cf. the *C. Onet.*).

22. *ε[νοσφισ]αντο*: cf. Plutarch, *Dem.* 4 *τὰ μὲν νοσφισαμένων, τὰ δ' ἀμελησάντων.*

24. *παρελθων* suits the space better than *αναστας*.

25–6. Cf. Plutarch, *X Orat. Vit.* 847 a *ἀποθανεῖν δ' αὐτὸν Φιλόχορος μέν φησι φάρμακον πιόντα, Σάτυρος δ' ὁ συγγραφεὺς τὸν κάλαμον πεφαρμάχθαι . . . οὗ γευσάμενον ἀποθανεῖν, Ἐρατοσθένης δὲ . . . περὶ τῷ βραχίονι κρίκον περικεῖσθαι πεφαρμαγμένον. . . . οἱ δ' εἶπον τοῦ κατὰ τὴν σφραγῖδα φαρμάκου γευσάμενον* (sc. *ἀποθανεῖν*).

32–3. Cf. Plutarch, *Dem.* 30 *ὁ τῶν Ἀθ. δῆμος . . . εἰκόνα τε χαλκῆν ἀνέστησε.* According to Plutarch, *X Orat. Vit.* 847 a, the statue was *πλησίον τοῦ περισχοινίσματος καὶ τοῦ βωμοῦ τῶν δώδεκα θεῶν*: Suidas says *ἐν ἀγορᾷ*. *αυτον* rather than *αυτου* is expected.

34–9. The epigram is quoted also by Plutarch, *ll. cc.*, and Suidas, who rightly give *ἴσην ῥώμην γνώμῃ*. Plutarch, *Dem.* 30, and Suidas say that it was on the base of the statue.

40–74. 'Concerning Aeschines. Aeschines the orator was an Athenian by birth, the son of Atrometus and Glaucothea, and the eldest of the family, his brothers being Philochares and Laophobus. At first he was a tragic actor in minor parts, but being a naturally clever speaker exchanged the stage for the tribune at Athens. He indicted Ctesiphon for unconstitutional action in wrongly crowning Demosthenes with a gold crown when the new tragedies were brought out, but failing to get a fifth part of the votes he left Athens as an exile. Demosthenes, however, bearing no malice for what had taken place and taking heed of the fickleness of fortune sent him a talent of silver for the expenses of

his journey; but he refused it and wept. When he was asked why he wept he said "Because I am leaving a city where even enemies are found more sympathetic than friends". He went to Rhodes and kept a school . . .'

44–5. Aeschines, *Fals. Leg.* 149, says that Philochares was the eldest.

46. Λαοφο[β]ου: l. Αφοβητου; cf. Aeschin. *l. c.*

56–7. *καινοις τραγωιδοις*: i. e. at the Dionysia.

61–73. This story is not mentioned in the biographies of Aeschines, but is given by Plutarch, *X Orat. Vit.* 845 e, though apart from the amount the details are quite different. The passage is:—*φεύγοντος δ' Αἰσχίνου μετὰ τὴν καταδίκην, ἵππῳ κατεδίωξεν αὐτόν* (sc. Δημοσθένης)· *τοῦ δ' οἰηθέντος αὐτὸν συλλαμβάνεσθαι καὶ προσπεσόντος καὶ συγκαλυψαμένου, ἀναστήσας αὐτὸν παρεμυθήσατο καὶ τάλαντον ἔδωκεν ἀργυρίου.*

72–3. [εχθρο]ι and [φιλω]ν Murray.

74. Cf. Plutarch, *X Orat. Vit.* 840 d *ἀπάρας εἰς τὴν Ῥόδον ἐνταῦθα σχολὴν καταστησάμενος ἐδίδασκεν . . . σχολὴν τ' ἐκεῖ προσκατέλιπε τὸ Ῥοδιακὸν διδασκαλεῖον κληθέν.*

76. *Ῥοδίοις*: the story of the reading of the speech against Ctesiphon may well have followed here; cf. e. g. Plutarch, *l. c.*

Frs. 6+7. Whether these pieces are from the same column as Frs. 4+5 or a succeeding one is doubtful; the dissimilarity of the versos rather favours the latter alternative.

1. Possibly Πει]ρα[ι . ., but the doubtful ρ may be any long letter—υ, φ, ψ.

2. συ]ν: the doubtful ν may equally be ι.

5 sqq. Cf. Aristotle, *Ath. Pol.* 40. 2 *καὶ δοκεῖ τοῦτό τε πολιτεύσασθαι καλῶς Ἀρχῖνος καὶ μετὰ ταῦτα γραψάμενος τὸ ψήφισμα τὸ Θρασυβούλου παρανόμων, ἐν ᾧ μετεδίδου τῆς πολιτείας πᾶσι τοῖς ἐκ Πειραιέως συγκατελθοῦσι, ὧν ἔνιοι φανερῶς ἦσαν δοῦλοι.* A comparison of that passage suggests that *δοῦλοι* were mentioned in the lacuna preceding l. 2 *αυτωι απο Φυλης*, and that *αυτοις* or *πασιν* should be restored in l. 7; but ll. 11–15 are more difficult.

10. There is not room in the lacuna for *μετεσχον*: a slightly shorter supplement than that suggested would be preferable.

11. *νας* is preceded by the base of a vertical stroke (η or ι).

12–14. The position of the small detached fragment containing the letters]ς ελη[and]ηριω[with vestiges of a third line is made practically certain by the similarity of the fibres of the papyrus. In l. 12 the η is quite uncertain, and e. g. ελεγ[εν] would be possible. In l. 14 the vestige of the first letter suits ι and the following have rounded tops like σσ, σε, or εσ.

Fr. 8. ii. 20–33. The references in this passage indicate that the subject is Hyperides, who took an active part in the Lamian war (l. 23; cf. Plutarch, *X Orat. Vit.* 849 f, *Phocion* 23), was one of the orators whose surrender was demanded by Antipater after the battle of Crannon (l. 26), and according to some accounts was put to death in Macedonia (l. 29; cf. Plutarch, *X Orat. Vit.* 849 b *Ἕρμιππος δέ φησιν αὐτὸν γλωττοτομηθῆναι εἰς Μακεδονίαν ἐλθόντα*).

22–3. For the loose reference to Lamia cf. e. g. Pausan. vii. 10. 4 *ἐπεὶ δὲ τὸ ἐν Λαμίᾳ πταῖσμα ἐγένετο.*

26–7. That the surrender of as many as ten orators was demanded by Antipater is apparently novel; that was the number, according to some authorities, asked for ten years before by Alexander (cf. Plutarch, *Demosth.* 23, Diod. xvii. 15), and possibly the two occasions are here confused.

30–3. Cf. Fr. 3. 29–31. Perhaps *κα[λλιστοις* in l. 32.

34–8. 'Concerning Leucocomas. Leucocomas was a Cretan by birth, of the city of Cnosos. Being a comely youth (he was beloved by Promachus . . .).'

34 sqq. The story of Leucocomas and Promachus is known only from Conon 16. The passage is: *τὰ περὶ Προμάχου καὶ Λευκοκόμα τῶν Γνωσσίων . . . διέξεισιν· ὡς ἤρα Πρόμαχος νεανίου καλοῦ τοῦ Λευκοκόμα· ὡς ἆθλα αὐτῷ μεγάλα προὔτεινε καὶ κινδύνων μεστά· ὡς πάντα ὑπέστη Πρόμαχος ἐλπίδι τοῦ τυχεῖν· ὡς δὲ οὐχ οὕτω τυγχάνει, καὶ ἀντιλυπεῖ Λευκοκόμαν τὸ τελευταῖον τῶν ἄθλων (κράνος δ' ἦν περιβόητον) ἐν ἑτέρῳ καλῷ νεανίᾳ ὁρῶντος περιθεὶς τοῦ Λευκοκόμα· καὶ ὡς οὐκ ἐνεγκὼν τὴν ζηλοτυπίαν ξίφει ἑαυτὸν διεχρήσατο.*

Fr. 9. This fragment resembles in appearance Frs. 6–8, and the contents are somewhat analogous; Fr. 10 is also rather similar.

Fr. 11. 3 sqq. No other name than A]*βδη*[*ρος* seems at all likely, especially as it is clear from Fr. 8. ii. 34 sqq. that this collection of biographies included mythical persons. For Abderus cf. Steph. Byz. s. v. *Ἄβδηρα*, Apollodor. ii. 5. 8, **841**. II. 1–2, n. He is said to have been loved by Heracles, who founded Abdera in his honour after he had been killed by the horses of the Thracian king Diomedes.

4. *κηι*: or *ληι*, but *Θρα*]*κηι* suits the context.

5. For *Ιω*[*νιαι* cf. **841**. II. 1–3 [*Ναΐδ*]*ος Θρονίας Ἄβδηρε . . .* [*σέθ*]*εν Ἰάονι τόνδε λαῷ* [*παι*]*ᾶνα* [*δι*]*ώξω* and the Schol. *ἄποικοι γάρ εἰσιν οἱ Ἀβδηρῖται* [*Τηίων, Τέως*] *δ' ἐστὶ τῆς Ἰωνίας πόλις.*

Fr. 18. This small piece possibly formed part of a third column of Fr. 3, the point of junction being opposite ll. 37–9; but the combination is unconvincing.

Fr. 20. 4. *δε*: the *ε* has been converted from a straight stroke (*ι* or *η*).

Fr. 21. 2. ? *δη*]*μευσας* was probably the end of the line, as is indicated by the diminution in size of the three last letters, as well as by a short blank space after *φυ* in l. 4.

Fr. 30. 2.] . *ν* seems to have ended the line.

1801. Glossary.

13 × 10·6 cm. First century.

This and the three following texts form a group of fragments of glossaries, still something of a novelty in papyri, and are an interesting sample of the work of early lexicographers. **1801** is the most ancient of the group, being written in a small semicursive hand which is rather similar to that of **1087** (Part VIII, Plate 4) ascribed to the latter part of the first century B. C. One of the early characteristics shared by **1801** with **1087** is a tendency to link letters at the top, e. g. *π* and the uncial form of *κ*; in **1801** *ξ* is similarly linked, which is unusual. On the other hand the y-shaped *η*, commonly regarded as characteristic of the Roman period, occurs in an abbreviation in l. 46, while the general aspect of the hand is less archaic than that of **1087**; a date about the middle of the first century A. D. seems, on the whole, most likely. Paragraphi are used to mark off the various notes, and the words to be explained project slightly into the left

margin, and are also followed by short blank spaces; similar spaces are used to indicate a pause in the body of the note, and in one instance (l. 21) an oblique dash fulfils the same purpose.

Parts of two columns are preserved, broken at the top and bottom, as well as down the outside of each. An index to the original length of the lines is, however, afforded by ll. 21–2, on the basis of which the extent of the initial lacunae in Col. i has been roughly estimated in the printed text. As for Col. ii, the break from l. 32 to l. 58 is nearly vertical, and if the length of lines is taken at about 30 letters, the loss in the central part of the column will be about 10 letters, the number slightly increasing above and diminishing below on account of the slope of the column to the right; but the loss cannot be accurately gauged, since in texts of this kind no great care was taken to keep the ends of lines even, and Col. i shows that **1801** was no exception in this regard.

Both columns relate to rarer words beginning with the letter B, and the alphabetical arrangement may have been strictly observed up to the second letter, but certainly did not extend to the third, e. g. *βεβυσμένον* follows *βέλος*. All the words, so far as identified, appear in Hesychius, except one, which is in Suidas. But the treatment is fuller than in Hesychius, especially in the wealth of citation, to which there is more approximation in the Etymologicum Magnum (cf. ll. 21–7 n.), a feature which would have made this glossary, had much of it been preserved, peculiarly valuable. Most of the citations are from Comedy or Satyric drama, the authors quoted including Eupolis, Cratinus, Hermippus, Aristophanes, Alexis, and Sophocles. The only prose writer whose name occurs is the historian Phylarchus (l. 44). This glossary thus seems to have followed lines similar to those of the Συναγωγή of Artemidorus (cf. Schol. Aristoph. *Vesp.* 1169, &c.), though whether it was confined to the Comedians and Satyric dramatists can hardly be determined from the present specimen. That this is actually a fragment of the work of Artemidorus is hardly likely; the makers of Lexica were many (cf. Susemihl, *Alex. Lit.-Gesch.* ii, pp. 185 sqq.), and very little is known about them.

On the verso of the papyrus are remains of two columns, written in a small upright hand dating perhaps from about the end of the first century or the beginning of the second, from a treatise on grammar. In Col. ii, after referring to the declension [Δ]*ρακωνος Δρακωνι* (cf. Choerob. *In Theod. Can.* p. 79, Gaisf.), a new section begins [12] *Περι δε του αστηρ βατηρ κ[αι των ομοι* [13] *ων επιλαμβανεται* K[. . . . . [14] *λεγων μη εσταναι [τον τουτων αριθ* [15] *μον μηδε δυνασθαι τ[. . . . . .* [16] *της* (*η* corr.) *αναλογιας* Ελλην[*ισμον ? ουκ ορ* [17] *θως επειδη τα ομοια ον[τα . . . . . ο* [18] *μοιως σχηματιζεται [ουτω γαρ αν* [19] *λεγοιτο πρωτον μεν οτι . . .*

Col. i.

. . . . . .

[. . . . .]με . [
[. . . . .]αν ε[
[. . . . .]υτον λ[
[. . . . .] τετταρα[. . .]τα ι
[. . . . .] . ωλιβαμ . [.]κευτ[.]
[ ]
[βειρακες . . . . . ι]ερακες αι γλαυκε(ς) παρα
[ ]
[β . . . . .]εις και στρατον π[.] . .]
[. . . . . Σοφοκ]λης δε εν Σαλ[μ]ω[νει]
[. . . . .] . προστασιμον της
[. . . . .] συμπ . . . . ν πα[.]
[. . . . .] . [.]ον λο . [. . . . . .
[ ]
[β . . . . .] και Ευπολις εν
[. . . . .]μας ουτι που πολ
[λ . . . . .] εν Σατυροις αλλ οταν
[. . . . .]ς σαφ ιστε και σοφοις
[. . . . .] . εκανον αρσεμονον
[. . . . .]αι
[βελεκος Αριστοφανη]ς εν Πολυιδωι / και
[των βελεκων λεγ]ει δε περι αυτων
[. . . . . ? λογον] τουτον εστιν
[. . . . .] . . . [. .]ες παρα τοις την
[. . . . .] . [. ωσ]περ ο πισος και λα
[θυρος ομοιος ? . . . . .]ι κριωπωι το μεγε
[θος 15 letters βελε]κον καλουσιν
[ ] . [. .

. . . . . .

Col. ii.

[. . . . .]ν η[
[. . . . .]ηι[

[. . . . .] . γελω̣[
[. . . . .]ι̣ντος ε̣[ι̣ ς̣ την γνα̣[θον ? . . . . . .
[. . . . .] . τα . [.]μενου[.] εχο . [. . . . . .
[. . . . .]αι και τον Κρατι̣[νον εν Θραιτταις
[. . . . .] . . διλογχον θεον ηι̣ν . [. . . . . .
[. . . . .]ι̣μηνα[. . .] . [.]ι̣περ . [. . . . . .
[. . .] . ο̣ι̣ν ποδηρη . ο̣μικα . [. . . . . .
ε . [. .] . [.]ραντινα̣ . ε̣ι και φ[. . . . . .
α̣[. . . .]ς̣ ω βελτιστε πειστ̣ε[ον . . . . . .
β[εμβιξ] π̣ε̣ρ̣ι̣στ̣ρ̣[ο]φη Αρ[ιστοφανης ? . .
. [. . . .]θ̣ων ενιο̣[ι] δε σχημ̣[. . . . . .
Β̣ε̣λ̣[βιν]α̣ κωμη τ[ης Λα]κων[ικης . . . . . .
[. . .] . σ̣τις ακριδασ[.]ρ̣[.] . ατρα̣[. . . . . .
και Φυλαρχος εν τηι δ̄ [. . . . . .
[Β]ερεσχετοι ανοητο[ι] πε̣π̣[λασται παρ Αριστοφ(ανει)
β̄ελος Αριστοφανη(ς) εν Αχαρ[νευσι . . . . .
παρην λεγειν εγχος δι . [. . . . . .
βεβυσμ[ε]νον πληρες τηι [. . . . . .
γη βεβυσμενη Αριστοφ̣[ανης εν . . .
Βεργαιος Αλεξις εν Ησιο̣ν̣[ηι . . . . . .
εστι και κομπασματα . [. . . . . .
Βεργαιον αποδειξειν υθλο[ν . . . . . .
αυτοι σκοπειτε νυν εγω δ[. . . . . .
νος γαρ ως πεπαικεν εις τ̣[. . . . . .
εστιν δ η Βεργη της Θρα[ικης
Βελλερον τον Βελλεροφοντ[ην . . . . . .
βερβ̄ινιων Ερμιππος εν Σ[τρατιωταις ?
ων τας ληκυθους κατη[. . . . . .
βηρηκες Αριστοφαν[η(ς)] [εν . . . . . .
[. . . . .] βηρη[κ .] φυρα[ματα . . . . . .
. . . . . .

Fr.

. . .

61] β[. .]τ[

]διδο[

] · [

. . .

4. There seems to have been no other letter in front of the doubtful ι, which might also be a dash like that in l. 21.

7. Cf. Hesych. *βείρακες· ἱέρακες.* It is not possible to read η or και before γλαυκε(ς). though one of those words should perhaps be restored. ο could well be read in place of αι but would be unintelligible. The similar gloss of Hesychius *βάραξ· ἱέραξ παρὰ Λίβυσι* suggests that *Λίβυσι* may be the name in the lacuna after *παρα*; but the name may also have been that of the author who used the form.

10. Σαλ[μ]ω[νει] is consistent with the remains, which do not suit *Σατυροις* (cf. l. 17).

11. *προστασιμον* is apparently novel.

13. *ον*: perhaps *σω*.

16.]μας ουτι: or]μα σου τι.

19. The first letter may be e. g. *β*, *δ*, *ρ*. Neither *αρσε* for *αρσαι* nor *ἄρ σε* is attractive in this context.

21–7. Cf. Etym. Magn. *βελέκκοι· ὄσπρια· καὶ τῶν βελέκκων, Ἀριστοφάνης.* Hesych. *βέλεκος· ὄσπριόν τι ἐμφερὲς λαθύρῳ μέγεθος ἐρεβίνθου ἔχον.* The papyrus, besides giving the name of the play of Aristophanes, confirms the view of earlier editors that *καὶ τῶν* was part of the citation; Kock prints *βελέκκων* only (Fr. 755). Lines 23 sqq. are an excerpt from a prose writer who described the *βέλεκος*. *κριωπός* from *κριός* (vetch) is unattested.

34 sqq. Cf. Hesych. s. v. *δίλογχον, τὴν Βενδῖν οὕτω Κρατῖνος ἐν Θρᾴτταις ἐκάλεσεν, ἤτοι ὅτι δύο τιμὰς ἐκληρώσατο, οὐρανίαν τε καὶ χθονίαν . . . ἢ ὅτι δύο λόγχας φέρει* κτλ. From this it is plain that ll. 34–5 at any rate are part of a note on *Βενδῖς*, of whom Hesych. says s. v., *ἡ Ἄρτεμις. Θρᾳκιστί· παρὰ δὲ Ἀθηναίοις ἑορτὴ Βενδίδεια.* How many of the preceding lines were included in the note (to which the small fragment, ll. 61–3, perhaps belongs) is, however, uncertain, nor is it clear whether ll. 36–9 are all part of the same excerpt from Cratinus.]ιμην in l. 36 is possibly τ]ιμην (cf. Hesych. *δύο τιμάς*). In l. 37 *κωμικαι[* is apparently not to be read, unless ω was here written differently from those elsewhere. In l. 38 *τινασ[σ]ει* is not impossible.

40. Cf. Hesych. *βέμβιξ . . . δίνη.* If, however, *αρ[* is *Ἀρ[ιστοφάνης*, as is natural to suppose, the name of the play seems to have been omitted, contrary to the compiler's usual practice. *βεμβικες εγ|γ[ενεσ]θων* (*Vesp.* 1530) suggests itself, and might not be too long if *Αριστοφ(ανης)* were written; *πε|ρ[ι ορνι]θων* (*Av.* 1461) is a not very satisfactory alternative.

42. Cf. Hesych. *Βελβίνα· κώμη Λακωνική.*

43–4. This seems to be a separate gloss, but it remains obscure. Phylarchus was the author of a history of Pyrrhus and other works.

45. l. [Β]ερεσχεθοι. Cf. Schol. Aristoph. *Eq.* 635 Β. *δὲ οἱ ἀνόητοι· πέπλασται δὲ ἡ λέξις*, and the similar note in Suidas.

46–7. *Ach.* 345.

48–9. Cf. Hesych. *βεβυσμένον· πλῆρες.* Suidas cites Aristoph. *Ach.* 463, but *γη* (*πιγή*?) *βεβυσμένη* is from a non-extant play.

50–5. Antiphanes of Berga was a byword for his mendacity, and hence Βεργαῖος acquired a similar connotation; cf. e.g. Strabo ii. 100 *τὸ δὲ* Βεργαῖον *διήγημα τοῦτο ἐν πίστεως μέρει τιθείς*. Steph. Byz. says that a verb *βεργαΐζειν* was also coined.

55. Βεργη: so Strabo vii. 331, Steph. Byz.; Βέργα Ptol. iii. 13, &c.

56. Cf. Eustath. 632. 8 *ἐν δὲ ῥητορικῷ Λεξικῷ εὕρηται καὶ* Βέλλερος *λεγόμενος*, Hesych. Βέλλερος· *ὑπὸ* Βελλεροφόντου *κτανθείς. ἢ ὁ* Βελλεροφόντης.

57–8. Cf. Hesych. *βερβίνια· ξύλα καθηλωμένα, ἐξ ὧν τὰς ληκύθους ἐκρέμων*. The Στρατιῶται is the only known play of Hermippus beginning with Σ. As to the following words, the restoration depends on whether they are taken as a quotation (e.g. *βερβινι|ων τας λ. κατι,[γαγον*) or as explanatory (e.g. *ξυλα εξ | ων*, on the lines of Hesych.).

59–60. Cf. Hesych. *βήρηκες· μᾶζαι ὀρθαί. οἱ δὲ ἁπλῶς μάζας. ἄλλοι μάζας ἄνωθεν κέρατα ἐχούσας*, and *βάραξ· . . . καὶ φύραμα στρογγύλον ἀφ' οὗ αἱ μᾶζαι*, Eustath. 1414. 29.

62. Possibly Βεν]διδο[ς, in which case the fragment would come from the neighbourhood of ll. 34–5.

1802. GLOSSARY.

Fr. 3 14·3 × 34·3 cm. Late second or early third century.

The following fragments of an alphabetical glossary are on the verso of **1798**, a historical work on Alexander the Great. They are written for the most part in an irregular but clear semicursive of medium size, but in two or three fragments the hand is markedly smaller (cf. n. on Fr. 6) and in a couple of others (Frs. 7–8) it becomes more cursive. *ν* at the end of a line is sometimes written as a horizontal stroke above the preceding vowel, but otherwise there is no abbreviation. As in **1801**, the several glosses project into the left margin by the width of three or four letters, and are also followed by a blank space; but no points or paragraphi are used. The text on the recto is assigned to the middle or latter part of the second century, and that on the verso may date from the end of the same century or the beginning of the third. Some rather unintelligent mistakes, which have been left uncorrected, are noticeable (ll. 49, 61, 63).

As explained in the introd. to **1798**, the two texts proceed in opposite directions and the glossary did not occupy the entire roll, many of the minor fragments of **1798** being blank on the verso. Since those fragments, so far as their contents are recognizable, are not separated from the rest by any wide interval, and the remains of the lexicon, which was on a considerable scale, include words beginning with *κ* to *μ*, the copy of this seems not to have been finished. Fr. 3 is the only substantial piece, containing the upper portions of three consecutive columns, the two latter of which are sufficiently well preserved to give some idea of the scope and method of the compiler, at whose identity it is hardly worth while to guess. His alphabetical arrangement is more strict than that of **1801** or of ancient lexica generally, and is indeed remarkably correct, so far as it can be followed. He confines himself to uncommon words, or words used in

an uncommon sense. Besides Greek local peculiarities, several terms from non-Hellenic speech are included—Persian (Fr. 3. 45, 64, Fr. 6. 13), Lydian (Fr. 3. 46), Chaldaean (Fr. 3. 63, 67, 72, Fr. 6. 6), Albanian (Fr. 3. 65); in the last instance the authority quoted is a work in two or more books on Ξένη φωνή, by a certain Heraclides. The writer's interest in foreign countries is further shown by references to e.g. writers on Scythia (Fr. 3. 1), Asia (Fr. 3. 10, 17), and Babylon (Fr. 3. 67, 72), to Glaucus on the region West of the Euxine (Fr. 3. 36), to Andron on 'the war with the barbarians' (Fr. 3. 46). In contrast with **1801**, most at any rate of the authorities cited are prose works, and are often comparatively obscure. Sometimes a considerable excerpt is given (Fr. 3. 29–35 37–42), but more commonly only a brief mention is made of author and work. How far these references can be trusted is somewhat problematical; in the two that occur to an extant book, it is incorrectly cited (Fr. 3. 50, 57). In one place epigraphic evidence is appealed to (Fr. 3. 54–6).

Of the words and uses reported in this papyrus about one half are not found in the existing lexica, but a large proportion of the novelties are non-Hellenic. Several terms are otherwise known only from Hesychius, whose evidence is generally less explicit; it is noticeable that in one instance where both cite an authority, this is not the same (Fr. 3. 58–9, n.). A striking coincidence of phraseology between the papyrus and the Etymologicum Magnum and Zonaras occurs in Fr. 3. 40–1, and no doubt the passage there cited is their common ultimate source. The parallel with Photius noted in Fr. 3. 61, n. is hardly less close; evidently such glosses often underwent little variation in their descent from one compiler to another.

Fr. 1.

Fr. 2.

Col. i.

Col. ii.

```
. .                                                    .
 ⌊                .  .  .  .  .  .
κ[                                ] . ν σε[. . .
 [                          ? φι]λ̣ο̣πονια̣[. . .        . .
κ[                                ]                    λα̣[
5 [                          ε]ν πολειτεια                 [
κ[                  5          ]ος Αντηνωρ             λα[
κ[                                ]                 15   [
 [                                ]                    λα[
κ[                    εν τη Θεττ]α̣λων πολειτει̣α̣      λα[
10 [                             ]α̣ι̣κ[                 . .
```

]⁻ τ̣[
]υ̣[
. . . . . .

Fr. 3. Col. i.

Μαργιανοι ? εν] γ̄ Σκ̣υ[θικ]ων
]ν̣ων αρχη[. .] . ητρ[.]
]α̣ ποιουντε[ς ε]νθουσια
παρ ετ]εροις Μαρδοι κ[α]λουνται
]ι̣λοι Αντικλε[ιδη]ς
Ασκλ]ηπιαδης εν [.] επιγ[ρ]α
]
]οικουσιν Ηρακ[λειδη]ς
]
κα]τα Ασιαν α
]
εν υ]πομνημασῑ
] ο Ϊτυκαιος
]

]
]
] εν τω περι του κατα Ασι
αν]
] ονομασιων
]
]κη πολειτεια
]ις
]σω ευρυχωρια [. . . .
]
]δ̣ικην ατ[. . . . . .
]
? Πα]ρθοι πρ[.] . [. . . . . .
]ι̣σ̣θε[. . . . . .
. . . . . .

Col. ii.

[μ]ε̣[λισσαι] α̣ι̣ της̣ Δ̣η̣μ̣η̣τ̣[ρος ιερει]α̣ι̣ η αυτη Απολλ[ωνια ?] ε̣ν τη ᾱ επ[αγου]
σα̣ν δε τον καλαθον ταις Νυνφαις συν τω ιστω και τοις εργοις της Περ
σεφονης ᾱ μεν παραγενεσθαι εις Παρον και ξενιστεισαν παρα
τω βασιλει Μελισσω χαρισασθαι ταις τουτου θυγατρασι ουσαις εξη
κοντα τον της Φερσεφονης ιστον και πρωταις αυταις αναδουναι
τα περι αυτην παθη τε και μυστηρια οθεν και μελισσας εκτοτε
κληθηναι τας θεσμοφοριαζουσας {κληθηναι} γυναικας
μελυγιον ποματιον τι Σκυτικον Γλαυκος εν ᾱ εξηγη̣σ̣ε̣ως τοπων των κει [
μενων επ αριστερα του Ποντου μερη συνκαταθεμ[ε]νων δε των ελα
των ελυσε τον συλλογον και απολυθεντες εκαστο[ς] επι τα ϊδια παρ
εσκευαζον το μελυγιον τουτο δε το πομα μεθυσκει μαλλον του
οινου γεινεται δε εψομενου του μελιτος μεθ ϋδατος και βοτα
νη[ς] τινος εμβαλλομενης φερει γαρ αυτων η χωρα πολυ το με

λι ετι δε και το ζυτος ὁ ποιουσιν εκ της κεγχρου

μελωδια η τραγωδια το παλαιον ελεγετο ως Καλλιμακος εν υπο μνημασιν

μενεμανι το υδωρ παρα τοις Περσαις Ζεινων ε[ν . . . . .] . ων

μερμναδαι οι τριορχοι παρα Λυδοις Ανδρων ε[ν ̄ του Πολε μου του προς τους βαρβαρους

μεροπες οι αφρονες υπο Ευβοεων Διονυσιος εν [. . . . . .

μερου ειδος ορνεου οπερ αντεκτρεφει τους κ[. . . . . .

Αριστοτελης εν η̄ περι των εν τοις ζωοις μοριω[ν

μεσοτελεστον το ημιτελεστον Αιτωλους . [. . . . . .

[. . . . . .]μασιν

[. . . . . .]ικα[. . .]υ[.]κοισα . [

Col. iii.

[Μ]η[τις] η Αθηνα και εν τω ναω της Χαλκ[ιοικου Λακεδαιμονι ?

ων εστι μεικρον Αθηναδιον και επιγε[γραφθαι φασιν αυτω ? την Μητιν

μητραι ειδος μελισσων Αριστοτελης εν η περ[ι των εν τοις ζωοις μοριω̄

μητραι εν Ταρσω και Σολοις τας δελτους εν αις αν[αγραφουσι ? τας οικιας μητρας προσαγορευεσθαι α . . και δημ[. . . . . Αριστοτε

λης εν τη Σολεων πολειτεια

μιεστηρ ο ειδως εαυτον μη καθαρον αιματο[ς και ελθων ινα μη δει και μιαινων Αυτοκλειδης εν τω επιγρα[μματι ?

μιθοργ γενος τι αρχονιας παρα Χαλδαιοις περ[. . . . . .

Μιθρας ο Προμηθευς κατα δ αλλους ο ηλιος παρα Περσ[αις . . . . . .

μιληχ γενειον ὕπο Αλβανιων των ομορουντω[ν . . . . . .

ως Ηρακλειδης εν α̃ Ξενης φωνης

μινοδολοεσσα αριθμων συνταξις παρα Χαλδαιο[ις . . . . εν ̄ των κατα Βαβυλωνα

Μινυαι ου μονον Ορχομενιοι αλλα και οι Μαγνη[τες . . . εν τω πε ρι ποταμων

μινωδες αμπελοι τινες ουτω̄ λεγονται παρα Ροδ[ιοις . . . .

μισαι ο παρα Χαλδαιοις η των μελλοντων προγνωσι[ς . . . . εν ̄ των κατα Βαβυλωνα

Μιτυληναιοι καπηλοι απ[. . . . .] . ως Ηγησανδρος [εν υπομνημασι ?

75 μ̣ . [. .] . . ι̣ με̣[22 letters] . οριακ[. . . . . .
] . σε[

. . . . . .

Fr. 4.

. . . .
]
]ε̣ιγε . [
]τοπ̣[
]ε̣ς ουτ[
]ρ̣εφε̣[
περιστ[
περ το[
]σειν τ̣[
] μ̣ητρο̣[
]α λι . [
]η̣ει[
. . . .

Fr. 5.

. .
]ε . . [
]ρ̣[.]ι̣[
. .

Fr. 6.

] τ̣ου βασιλ̣ε̣ω̣ς̣ [
λ]ογικω̣ν
] εν τω Τρωικω
]δρο̣ς ο Α̣ν̣τιοχε̣υς [
]
] βλεφα[ρα] π̣α̣ρ̣α̣ Χα̣[λ
]ανθισ[. . . .]νπλ̣[.
] . . . ς̣ μ̣ο̣ιχ[. . . . . .
]ι̣ς
] κατα την ν̣[. . . . . .
]ενοι τρο̣ . [. . . . . .
]ο̣ς
π]αρα Περ[σαις . . .
]
]
. . . . . .

Fr. 7.

. . . .
] . [
] . λ̣[
]δει̣ο̣[
] . α̣δ̣ι̣τ̣[
]ε̣ναισ . [
] εοικεν [
]οις φιλ̣[
]υ̣ν και̣[
]ο̣ις λ̣[
]λ̣ι̣ν̣ [
]ε[
. . . .

Fr. 8.

. . .
] . . π̣α[
]τιμ[
. . .

Fr. 9.

. . . . . .
] . α̣β̣ρ̣[
? Ξενο]φω̣ν εν ᾱ . [
? τοι]χους τεθυρ̣[ωμενους?
] . [.]ε̣ . [
. . . . . .

Fr. 10.

. .
]ε̣μ̣[
. .

Fr. 11.

. .
] α[
. .

Fr. 2. 5. Antenor may be the historian of Crete referred to e. g. by Plutarch, *Mal. Herod.* 22.

8. Αριστοτελης εν? Cf. Fr. 3. 59. Aristotle's treatise on the Thessalian constitution is cited by Harpocration s. v. τετραρχία as ἡ κοινὴ Θεττ. πολ.; Athen. xi. 499 b omits κοινή.

10. The doubtful τ is preceded by a horizontal stroke above the line like those above numerals.

Fr. 3. 1–4. These lines seem to form a connected note on the Μαργιανοί; cf. Strabo xi. 510-1, where the Ἄμαρδοι, Μαργιανοί, and Σκύθαι are mentioned in close connexion; possibly Μαργια]νων is to be restored in l. 2. ενθουσια|ζουσι (?) in l. 3 suggests that the name may have been connected with μάργος; cf. Hesych. μαργᾷ· μαργαίνει, ὑβρίζει, ἐνθουσιᾷ, μαίνεται. Several writers of Σκυθικά are known, e.g. Agathon of Samos (Plutarch, *Flut.* iv. 5) and Ctesippus (*op. cit.* v. 2).

5. There is perhaps just room for Αντικλε[ιδη]ς, i.e., presumably, the Athenian historian; the preceding word was possibly δ]ηλοι.

6. Which of the various writers named Asclepiades is meant is not clear. A relative perhaps followed εν; a numeral and επιγρα|μματων is less likely.

8. Ηρακ λειδη]ς: perhaps the author of the Ξένη φωνή mentioned in l. 66, or e.g. Heraclides Lembus, who was probably the compiler of a work on Πολιτείαι (cf. Fr. 2. 4. 8. Fr. 3. 21) among other treatises (cf. **1367** int.).

10. κα]τα Ασιαν: cf. l. 17; but the division]τα Ασιανα is of course possible.

13. Possibly Διονυσιος] ο Ιτυκαιος, the writer of a Ῥιζοτομικά who is mentioned by Steph. Byz. s.v. Ἰτύκη.

19. ονομασιων may well be part of the title of some treatise.

27. Πα]ρθοι more probably than ο]ρθοι, perhaps.

29–35. Μέλισσαι: the priestesses of Demeter. The same Apollonia (?) in the first book (says): "When bringing to the Nymphs the basket together with the loom and the work of Persephone she first went to Paros, and having been entertained in the palace of the king Melissus she presented to his daughters, who were 60 in number, the loom of Persephone, and delivered first to them her sufferings and mysteries; whence the women who took part in the Thesmophoria were thereafter called Melissae".'

l. 29. A spot of ink in the margin is very doubtfully identified as ε, but its position points to a projecting word, so that a new paragraph is indicated. Cf. Hesych. μέλισσαι· αἱ τῆς Δήμητρος μύστιδες, Porphyr. *De antr. Nymph.* 18 τὰς Δήμητρος ἱερείας ὡς τῆς χθονίας θεᾶς μυστίδας μελίσσας οἱ παλαιοὶ ἐκάλουν, Schol. Pind. *Pyth.* iv. 106. Though the letters at the beginning of the line are mostly broken, the remains well suit the reading adopted, with which Απολλ[ωνια] or Απολλ[ωνις] seems unavoidable.

30. For the κάλαθος cf. e.g. Callim. *H. Cer.* 1 sqq., 121 sqq., and Schol. *H. Cer.* 1 ὁ Φιλάδελφος Πτολεμαῖος κατὰ μίμησιν τῶν Ἀθηναίων ἔθη τινα ἵδρυσεν ἐν Ἀλεξανδρείᾳ, ἐν οἷς καὶ τὴν τοῦ καλάθου πρόοδον. ἔθος γὰρ ἦν ἐν Ἀθήναις ἐν ὡρισμένῃ ἡμέρᾳ ἐπὶ ὀχήματος φέρεσθαι κάλαθον ἐς τιμὴν τῆς Δήμητρος. The κάλαθος worn on the head is a common emblem both of Demeter and Persephone. References to the ἱστός of the latter do not seem to occur.

ταις Νυφαις: cf. Schol. Pindar, *Pyth.* iv. 106 ὅτι δὲ καὶ τὰς περὶ τὰ ἱερὰ νύμφας μελίσσας ἔλεγον Μνασέας ὁ Πατρεὺς ἀφηγεῖται λέγων . . . ἄνευ γὰρ Νυμφῶν οὔτε Δήμητρος ἱερὸν τιμᾶται . . οὔτε γάμος οὐδεὶς ἄνευ Νυμφῶν συντελεῖται.

31–2. ᾱ = πρῶτον: l. ξενισθεῖσαν. Melissus king of Paros and his 60 daughters are apparently not elsewhere mentioned. Paros, however, was prominent in the worship of Demeter; cf. e.g. Homer, *H. Demet.* 491, where Paros is mentioned next to Eleusis. Nicanor, *ap.* Steph. Byz. s.v. Πάρος, who says that the name Δημητριάς was applied to the island, and the statement in Schol. Aristoph. *Av.* 1764 that Archilochus wrote a hymn to Demeter at Paros. According to Pausan. x. 28. 3 the ὄργια τῆς Δήμητρος were said to have been brought to Thasos from Paros; other references are collected in Pauly-Wissowa, *Realencycl.* iv. 2722–3.

34–5. Cf. Pindar, *Pyth.* iv. 106 *μελίσσας Δελφίδος*, of the prophetess, and Callim. *H. Apoll.* 110 *Δηοῖ δ' οὐκ ἀπὸ παντὸς ὕδωρ φορέουσι μέλισσαι.* *κληθηναι* has been inadvertently repeated.

36–42. '*Μελύγιον*: a Scythian beverage. Glaucus in the 1st book of the description of places lying towards the left of the Black Sea (says) "when the drivers agreed, he dismissed the assembly and dispersing each to his home they prepared the *μελύγιον*. This drink is more intoxicating than wine and is made of honey boiled with water, with the addition of a certain herb; for their country produces much honey and also beer, which they make out of millet".'

Cf. Etym. Magn. *μελύγειον· πομάτιον Σκυθικόν, γινόμενον ἐκ μόνου μέλιτος μεθ' ὕδατος, βοτάνης τινὸς ἐμβαλλομένης* (similarly Zonar. *μελίγυον· πόμα τι Σκ. κτλ.*), Hesych. *μελίτιον· πόμα τι Σκυθικὸν μέλιτος ἑψομένου σὺν ὕδατι καὶ πόᾳ τινί.* The Etym. Magn. is especially close to the papyrus, and the spelling *μελύγ(ε)ιον* is confirmed as well as *πομάτιον*, which Dindorf wished to emend to *πόμα τι* from Hesych.; a more probable alteration would be to write *ἑψομένου* for *ἐκ μόνου*. In l. 36 l. *Σκυθικόν*. The treatise of Glaucus is unknown and his identity doubtful. Of the recorded writers of that name, the author of a work on Arabia often referred to by Steph. Byz. appears the most suitable. *ἐλάτης* (l. 37) = *ἐλατήρ* in Eurip. Fr. 773. 28 *ποίμνας ἐλάται*; *Ἐλατ(έ)ων* is hardly likely in this context.

43–4. This is a new piece of information, apparently. The term *μελῳδία* may have been applied to tragedy in its germinal dithyrambic stage.

45. l. *Ζηνων*, i. e. not improbably the grammarian of Myndus, who is cited e. g. in Etym. Magn. 590. 44 s. v. *μορίαν*. The vestiges before *ων* are consistent with e. g. *δ*, *λ*, *μ*, but *Λεξ]εων* is unsuitable. As for *μενεμανι*, Mr. R. Levy tells us that *maya*, the Aramaic word for water, was used in Pehlevi, and a reduplicated form of this might produce something sufficiently close to the papyrus. Dr. Sayce notes the similarity of *amnis*.

46. Cf. Hesych. *μέρμνης· τρίορχος*. The family name of Gyges was *Μερμνάδαι* according to Herodotus i. 7. 14. *Ανδρων* is perhaps more likely to be the historian from Halicarnassus than the Alexandrian who wrote *Χρονικά* (Athen. iv. 184 b), though a work by him with the title here given is not elsewhere cited. To read *Ανδρωνι[κος* for *Ανδρον*. is possible but not attractive.

48. This sense of *μέροπες* is not otherwise attested. Among the many writers named Dionysius the most suitable in this context seems to be, if not the prolific *Διονύσιος ὁ Θρᾴξ*, *Διονύσιος ὁ Τρύφωνος*, whose extensive treatise *περὶ ὀνομάτων* is cited by Athenaeus, Harpocration, and Steph. Byz.

49–50. l. *μεροψ*. *ε* of *οπερ* has been corrected from *α* or *ο*. The word beginning with *κ* should mean 'parents' or something analogous; *κ[ηδεμονας* is hardly satisfactory. The *μέροψ* is mentioned by Aristotle in *An. Hist.* ix. 13, p. 615 b 25 *φασὶ δέ τινες τοὺς μ. . . . ἀντεκτρέφεσθαι ὑπὸ τῶν ἐκγόνων*: cf. Hesych. *μέροπες· . . . καὶ ὄρνεά τινα, ὡς Ἀριστοτέλης.* It is strange that the reference given in l. 50 is mistaken both as to the treatise and the number of the book (there is no eighth book of the *De part. anim.*); cf. l. 57, n.

51. *μεσοτελεστον*: *σο* is doubtfully read and the *σ* may be *ρ*: also the space between the supposed *ο* and *τ* is rather wide and another letter may have intervened; but a compound of *μέρος* does not seem very likely. For *μεσο-* = *ἡμι-* cf. Hesych. *μεσύψηρον· ἡμίξηρον*. A few Aetolian forms are given in Hesych., e. g. *κίββα*, *ἀερία*, *θιαγόνες*.

54. *Χαλκ[ιοικου* was restored by Lobel, no doubt rightly. The identification of *Μῆτις* and Athena is apparently novel; Apollodor. i. 3. 6 puts them in the relation of mother and daughter. Cf. Hesych. *Μῆτις· σύνεσις· . . . καὶ ἡ θεός.*

57. *τοι* was originally written after *εν*, i. e. the writer began to write *τοις* owing to the repetition of *εν*. *μῆτραι σφηκῶν* and *ἀνθρηνῶν* are described by Aristotle in *An. Hist.* ix. 41,

pp. 627 b–628 a (cf. *An. Gen.* iii. 10, p. 761 a 6) so that there is the same mistake in the citation here as in l. 50. Cf. Hesych. *μήτρα· εἶδος σφηκός.*

58–60. Cf. Hesych. *μήτρα· . . . καὶ ὁ κλῆρος ὑπὸ Σολέων, ὡς Κλείταρχος.* In l. 58 *απ[ογραφουσι* would also be possible, or the letter after *α* might well be *ι*. In l. 59 neither *ας και* nor *αις και* suits the remains; perhaps there was a correction and *αι και* was intended. That *Σόλοι* was included among Aristotle's collection of constitutions was unknown.

61. *μιεστηρ* is presumably a copyist's error for *μιαστωρ*; cf. Photius *μιάστωρ· ὅταν τις αὑτὸν μὴ καθαρὸν εἰδὼς παρέρχηται ἵνα μὴ δεῖ, μεμιασμένος*, whence the supplement in the latter part of the line has been derived. The identity of *Αὐτοκλείδης* is doubtful; he is not likely to be the writer of *ἐξηγητικά* mentioned by Plutarch, *Nic.* 23.

63. l. *αρμονιας*. Hesych. gives several Chaldaean words, but *μιθοργ* is not one of them. It is conjectured by Sayce to be the opening of a Sumerian hymn, possibly =*me ta-ra-ga*, from some Tammuz dirge, as Prof. Langdon suggests.

64. The equation of Mithras to Prometheus, though not unnatural, is apparently unusual. For the latter part of the line cf. Hesych. *μίθρας· ὁ ἥλιος παρὰ Πέρσαις*, and the similar but longer notes in Suidas and Photius.

65–6. At the end of the line e. g. *τοις Ιβηρσι* or *Αρμενιοις* would be suitable; cf. Strabo xi, p. 501. The work on *Ξένη φωνή* is apparently not mentioned elsewhere, and with which, if any, of the known grammarians named Heraclides the author is to be identified is doubtful.

66–7. Cf. Hesych. *μινδαλόεσσας· ἀριθμός. καὶ τὰ περὶ οὐράνια σύνταξις. Βαβυλώνιοι.* In consideration of this compiler's fondness for giving authority it is preferable to treat *κατα Βαβυλωνα* as part of a title rather than to read e. g. *Χαλδαιο[ις τοις ουσι*; cf. ll. 72–3, where *των κατα Βαβ.* is most easily explained in the same sense and as a citation of the same treatise. The writer's name must be as short as possible.

69. Cf. Hesych. *Μινύαι· οἱ Ὀρχομένιοι, καὶ Μάγνητες.* As in l. 67, the name of the author cited should be quite short, since the line would really be sufficiently filled with no further addition, especially if, as is quite possible, *εν τοις* stood in the title. There were many writers of works on rivers, besides Callimachus; cf. Schneider, *Callimachea*, ii, p. 326.

71. Cf. Hesych. *μινφα· εἶδος ἀμπέλου.*

72. Either *ο* before *παρα* is superfluous or something has dropped out. For the citation cf. n. on ll. 66–7. *μισαι* according to Sayce = Sumerian *me-zu*, 'to divine'.

74. The lexica throw no light on this entry, which seems to have no connexion with Hesych. *μυττιλανός· ἀπόπληκτος*, the latter word being too long for *απ[. . . . .]*., as well as otherwise incongruous. *Ηγησανδρος* is presumably Hegesandrus of Delphi, the author of a collection of anecdotes called *Ὑπομνήματα*, in several books, cited by Hesych. s. v. *ἀπόφαρσις* and Suidas s. v. *ἁλκυονίδες* as well as by Athenaeus.

Fr. 4. The blank spaces in ll. 7 and 9 indicate that the preceding words were *γλῶσσαι*, and ll. 5–6 are no doubt complete at the beginning. The fragment may be from the top of a column.

Fr. 6. The writing in this fragment containing the ends of lines from the top of a column, is considerably smaller than in Frs. 2 and 3; that of Fr. 9 is similar and so is that of Fr. 1 so far as it goes.

1. *βασιλεως*: or *βασιν ως*? *βασιλικοι* or *-κον* is less suitable.

6. *παρα Χα[λ]δαιοις*: cf. Fr. 3. 63, 72.

Frs. 7–8. These two fragments are more cursively written than the rest.

Fr. 9. Cf. n. on Fr. 6. In l. 1 a narrow letter may be lost between the supposed *β* and *ρ*.

Fr. 11. Either the beginning of a line or of the explanation of a word.

1803. GLOSSARY.

16 × 29·7 cm. Sixth century.

This sheet from a papyrus book was probably the uppermost of a quire, since the space between the two pages of the recto, down which the binding string passed, has an ornamental band of light purple colour, and the string itself, some of which still adheres to the sheet, showing the knot, is partially coated with the same colour. The style of the rather heavy sloping uncials points to a date in the sixth century perhaps rather than the fifth; the ink is of the brown shade characteristic of the Byzantine period. As usual, the words of the glossary, which all begin with σ, are made to protrude slightly into the margin; and the conclusion of the notes is marked by paragraphi, accompanied here and there by stops in the high or medial position. Quotations are sometimes indicated by the angular signs commonly employed for that purpose, but they are often omitted. Marks of elision are used, and there is one instance of a rough breathing (l. 42); all these additions are due to the original scribe, who was apparently a person of small intelligence, though he need not of course be the originator of all the slips that occur.

1803 is of a less interesting character than **1801–2** and the purpose suggested is rather scholastic than scientific; citations, however, are commendably frequent and from these the papyrus largely derives its value. They are taken either from prose (Demosthenes, Thucydides, Xenophon) or Comedy, both Old and New, and additions are thus made to the extant fragments of Eupolis Χρυσοῦν Γένος, Aristophanes Γῆραι, Menander Συναριστῶσαι, Ἐγχειρίδιον, Φιλάδελφοι, and Φανίον; the poet's name is omitted in the case of the last three of these, but there can be little doubt that Menander is meant. The alphabetical arrangement, apart from the initial letter, is very negligent.

Fol. 1 verso.

στιφρον ο̣ι πολλοι στριφνο̄
[›] ως Αριστοφανης Γηραι και
[›] μη ὑποστρ[[ι]]φνον σε τη̄
› φωνην εχεις και Μενᾱ
› δρος εν Συναριστωσαις ωσ
› [[α]]ει στεφρας εσομενας
[›] και νεας ταλαντατος
Σ̄αραπιν δια του ᾱ ως εν Εγ

Fol. 1 recto.

πολλακεις.
συναγαγειν το συναθροι
σαι και συλλεξαι δε το αυτο
τουτο ως εν Φιλαδελφοις
χωριδιον πριω συνα
γαγων πανθ' οσα εχεις
τοδ' εγω δωσω σχολη
μοι συλλεγε

› χιριδιωι ως σεμνος ο Σαρα
› πις θεος·
συγγιγνεσθαι λεγεται κατ ε
πενθεσιν του τ̄ και γιγνω
σκειν μαλι[[ον]]στα οι παλαι
οι αξιουσιν δε και χωρις
αυτου
σημιον γην σφραγιδα και
σημηνασθαι το σφραγισαι
ως . [
. . . . . .

συμφοραν ου μονον την
δυστυχιαν αλλα και την
συντυχιαν ωστε και α
γαθων συμφοραν λεγεῖ
ως εν Ἱππευσιν επι συμ
φοραις αγαθαισιν εισηγ
γελμεναις ευαγγελεια
θυειν
συνεθιζεσθαι δια του ῑ και
. . . . . .

Fol. 2 recto.

ωργωι ως σχολη πορευ
εται ουτοσι
σιτον και την τροφην απλως
ως Ξενοφων εν β̄ Ανα
βασεως το δε στρατευ
μα εποριζετο σιτον οπως
ε[[.]]δυνατο εκ των ὑ
ποζυγιων κοπτοντες
βους και ονους και τον
καρπον ομοιως ως Δη
μοσθενης εν τω κατα
Διονυσοδωρου· παλιν
καπηλευων και συνι
στας [τ]ας τιμα[ς] του σιτου
και τον αρτον αυτον σιτῶ
καλουσιν ως Ξενοφων
εν τη Ἀν[α]βασι . [. . . . . .
. . . . . .

Fol. 2 verso.

των επιτηδιων ως ταχι
στα βουλομενους διακιν
δυνευειν
σαβυττους κουρας ειδος τι
Ευπολις εν Χρυσω Γενει
και καρα . . ης ως μ' ηλθες
ε[[ε]]υρημενος σαβυττους
σιωπησομαι αντι του σιω
πησω και σιωπησει και
σιωπησεται ως εν τω πε
ρι του στεφανου καγω στερ
ξω και σιωπησ[[ο]]ῶμαι και
Μενανδρος εν Φανιωι
σιωπησι παλιν ἐν τῷ με
ρει κατα τ[α]υτα δε και α
κουσομαι και ακουσει και
ακουσεται και πηδησομαι
. . . . . .

1. Cf. Moeris, p. 342 στιφρὸν Ἀττικῶς· στριφνὸν Ἕλληνες. o after στιφρον, if correct, = ὅ.

2–4. The line from the Γῆρας cannot be correct as quoted, but is easily emended, e. g.

καὶ μὴ⟨ν⟩ ὑπόστιφρον σὺ . . . or ὑπόστιφρόν σε . . . ἔχειν. In place of υποστιφρον (ἅπαξ. εἰρημ.), which is obviously to be read, the copyist lapsed into the non-Attic υποστριφνον, but after noticing the error unintelligently made only a partial correction; there is no form στιρφνός.

5–7. l. στιφρας. If the α at the beginning of l. 6 has been correctly cancelled by the copyist, something has dropped out either before or after στιφρας. The final ς of εσομενας was converted from ι.

8. Instances of the shortening of the second α in Σάραπις are found only in Latin (e. g. Prudent. *Adv. Symm.* ii. 531). The Ἐγχειρίδιον is no doubt that of Menander, who was the last author to be mentioned.

11–15. Cf. e. g. Heraclid. *ap.* Eustath. 1722. 55 οἱ μὲν παλαιοὶ ἐν δυσὶ γάμμα ἐχρῶντο, γίγνομαι λέγοντες.

12. l. ῡ for τ̄: the converse error occurs in l. 16.

13. ι of μαλιστα is written through λ, i. e. μαλλον was first written.

16–18. l. την. Cf. Photius σημεῖον· τὴν σφραγῖδα· καὶ σημαίνεσθαι· τὸ σφραγίζεσθαι, Hesych. σημεῖον· τέρας. ἢ σφραγίς, and σημήνασθαι· σφραγίσασθαι, Harpocrat. σημεῖα· οὕτω λεγουσι τὰς σφραγῖδας. Δημοσθένης ἐν τῷ πρὸς Φαίνιππον. In l. 18 ως is followed by what seems to be the top of a vertical stroke, so that neither Α[ριστοφανης (cf. *Eq.* 952) nor Δ[ημοσθενης is probable.

19. πολλακεις: ει has been converted from ισ.

22. Φιλαδελφοις: of Menander presumably.

23–6. Two iambic verses apparently, but the first ι of χωρίδιον should be short and τό is likely to have preceded.

27–9. Cf. Suidas συμφορά· τῶν μέσων ἐστί . . . δηλοῖ δὲ ἡ συμφορὰ καὶ τὸ καλὸν καὶ τὸ κακόν, διὸ λέγει ἐπὶ συμφοραῖσιν ἀγαθαῖς (Aristoph. *Eq.* 655; cf. ll. 31–2), Eustath. 647. 28, Hesych. συμφορά· συντυχία. σύμπτωτα. ἀτυχία. In l. 29 l. αγαθην.

31–4 = *Eq.* 655–6. The papyrus supports the usual reading εἰσηγγελμέναις. R omits εισ, whence Cobet proposed ἀγαθαῖσι ταῖς ἠγγελμ.

35. Perhaps και | χωρις αυτου, as in ll. 14–15. δια του ῑ presumably refers to the spelling εἰθίζειν, which is used *metri gratia*, e. g. in Pythag. *Carm. aur.* 35, but there seems to be no instance of συνειθ. apart from augmented forms.

36–7. This is no doubt part of a note on σχολῇ in the sense of βραδέως or οὐδαμῶς. Cf. Suidas σχολῇ γ' ἄν ἀντὶ τοῦ οὐδ' ὅλως, βραδέως, οὐδαμῶς. l. Γε|ωργωι, i. e. most probably the play of Menander; cf. ll. 8, 22, nn.

38 sqq. Cf. Harpocrat., and Suid. σῖτος· πᾶς ὁ σιτικὸς καρπός, οὐχ ὁ πυρὸς μόνον· καὶ αὐτὰ τὰ σιτία, Hesych. σῖτος· τροφή. The references in ll. 39 and 45–7 are to Xen. *Anab.* ii. 1. 6 and Dem. *In Dionysod.* 7. In l. 41 the papyrus correctly agrees with the 'deteriores' against CBAE in omitting καὶ πότον after σιτον. In l. 52 the reference may be to *Anab.* v. 4. 29 and σ[ιτω can be read; but Αν[α]βασι is not very satisfactory, though τη, which seems to be right, points to that work or the *Cyrop.*, which is irreconcilable with the remains, τη αυτη being also unsuitable.

53–5 = Thucyd. vii. 60 διὰ τὴν τῶν ἐπιτηδείων σπάνιν ὡς τάχιστα κτλ., cited no doubt in illustration of the word σπάνις. Cf. Photius and Suidas σπάνις· ἔνδεια. Either σπάνιν preceded τῶν ἐπιτ. in the papyrus, or it was omitted.

56–9. Cf. Hesych. σάβυττος· εἶδος ξυρήσεως εἰς καλλωπισμόν· πότερον δὲ τοῦ πώγωνος ἢ τῆς κεφαλῆς, ἄδηλον· τινὲς δὲ τὸ γυναικεῖον. Photius gives the latter meaning only to σάβυττος and spells the equivalent of ξυρήσεως εἶδος, σαβύττης, but Hesych. is confirmed by the papyrus. ll. 58–9 look like a pair of trochaic acatalectic dimeters (cf. e. g. Aristoph. *Av.* 1478–80), but if so, there is apparently some corruption in l. 58, where, though it would be easy to write ως ⟨ε⟩μ', the preceding word remains a difficulty. The doubtful κ after και can be

χ or ζ; ησ is probable, but ως very uncertain. There is a reference to a κουρεύς in an already extant fragment of the Χρ. Γέν. (Kock 278).

61. σιωπησει: ε has been converted from ι.

62–4. *De Cor.* 112. l. σιωπησομαι, as originally written.

65. Φανιωι: the papyrus confirms the spelling of this title, as to which there has been some doubt.

66. εν τω is very uncertain, but consistent with the meagre vestiges.

1804. Λέξεις Ῥητορικαί.

Fr. 4 16·6 × 13·4 cm. Third century.

Fragments of a roll containing an alphabetical series of oratorical terms with notes thereon, the pieces preserved dealing with words which begin with the letters Π, Ρ, Σ. They are written in well-formed sloping uncials of medium size, in style recalling P. Rylands 57 (Vol. i, Plate 10), though perhaps of a somewhat later date. An angular sign, the angle pointing to the left instead of, as usual, to the right, is used to fill up short lines. As in **1801–2**, the terms to be explained are given prominence by a slight protrusion into the margin and by the short blank spaces which follow them. A second hand, using ink of a different shade, has introduced one or two alterations.

Many of the words included in this glossary occur also in Harpocration, but its relations to that standard authority are less close than to the Λέξεις Ῥητορικαί Seguerianae edited by Bekker in *Anecd.* i, pp. 197–318. This affinity is evident not only in the substance of the glosses but also in their order, e. g. the four terms in Frs. 1 + 2. i Πυθαιός (?), προστρόπαιος, περίστατοι and πορεῖον follow the same sequence in *Anecd.* pp. 295–6, though separated there by a few additional words; similarly in *Anecd.* pp. 299, 300, ῥητορικὴ γραφή, ῥῶπος, ῥυτήρ, and σκειραφεῖα, συμμορία, συμμορίτης, σύμβολον are successive, corresponding to Frs. 3 and 4 of **1804** with one additional word in each fragment (Fr. 3. 5–8 [?], Fr. 4. 4–6 στρατηγοί). Material similarities are pointed out in the commentary, and though such matter is often common to e. g. Photius and the Etymologicum Magnum, the verbal correspondence is generally greatest with the Seguerian Λέξεις; see for instance Fr. 4. 14, n. (on the other hand, for a coincidence with Photius, Frs. 1 + 2. 9–13, n.). Points of difference between the Λέξεις of the papyrus and the Cod. Seg. are the omission in the latter, with a single exception, of the series of proper names in Frs. 1 + 2. ii, most of which, on the other hand, figure in Harpocration, and the disappearance of citations of authorities, to which **1804** occasionally refers (Demosthenes Fr. 4. 16, Aeschines Frs. 1 + 2. 9, Hyperides Fr. 4. 5, Dinarchus Fr. 3. 7). The relationship is nevertheless

distinct enough, and if the papyrus Λέξεις were not among the more or less immediate sources of the Seguerian, the two compilations must have had a common ancestor.

Frs. 1 + 2. Col. i.

. . . . . .

[Πυθαιος ? ονομα ε]ο̣ρ̣[της Αθηνη
[σιν αγομενης του Α]π̣ολ[λ]ω[νος . . . .
[. . . . . .]σ̣α̣ς̣ εν τ̣οις ε̣ι̣ς̣ ισ . [
[. . . . . .] ο̣τι Πυθαεις Αθη
5 [ν . .] . . . [. . . . . .]ι̣ αρμα̣τος αστρα<
[π]τοντος [. . . . . ? κο]μιζοντας Πυθα
ει τας τ[. . . . . .]ημ[[ε]]ιαν καλουσιν
. α[.]τ̣αισ . [. . . . . .]
προστροπ[αιος Αι]σχινης εν τωι πε
10 ρι της πα[ραπρεσβεια]ς δαιμων τις ε
πι των α[λιτηριων ? ω]νομασθησαν δε
οι μετα το [σταθηναι τροπαιον] πολεμι
ους λαβοντ[ες προστροπαιοι]
[π]εριστατοι [οι περιβλεπτο]ι
15 [πορ]ειον [το διδομενον τοι]ς̣ πρε̣[σβυ
[ται]ς ω̣[σπερ εφοδιον . . . . .] . [. . . .

. . . . . .

Frs. 1 + 2. Col. ii.

. . . . . .

[.] . . [
Παμβ[ωταδαι δημος της Ερεχθηιδος ?
Παιο̣[νιδαι ? δημος της Λεοντιδος ?
20 Παιω̣[νες ?
Παλλ[ηνεις δημος της Αντιοχιδος ?
Περγα[ση δημος τῆς Ερεχθηιδος ?
Πειρα̣[ιευς ? λιμην Αθηνησιν ?
[Π]εριθ̣[οιδαι δημος της Οινηιδος ?
25 [. .] . . [

. . . . . .

Fr. 3.

[ρος πραξαντος τι η γραψαντ]ος η ε[ι
[ποντος τι φαυλον η ην] ηγ[ω]νιζον [
[το οι ρητορες . . . . . εγρ]αψαντο ‹
[. . . . . .]
[ρ . . . . . ? σημαινει] μεν τον της πα
[. . . . . .]δας σημαινει
[δε ? . . . . . .]κον Δειναρχος
[εν τωι κατα Πολυευκτ]ου [δ]ωροδοκιας
[ρωπος ο παντοδαπος φ]ορτος Δημο ‹
[σθενης εν τωι προς τη]ν Φορμιωνος
[παραγραφην]
[ρυτηρ ο ιμας κυριως δ]ε αι ηνιαι
. . . . . .

Fr. 4.

. . . . . .
σκε[ραφιον οικημα τι ? κυ]βευτικον παρ[α
ϊε[ρον Αθηνας εξω πολε]ως ενθα οι
κυβε[υται επαιζον]
στρατ[ηγοι] ι ησα]ν ηρ[η]μενοι φυλ[ης
εκασ[τ]ης ᾱ Ὑπερειδης εν τω κα[τα
Αυτοκλεους
συνμοριαι συνμοριαι ησαν κ$\bar{\varsigma}$ $\bar{\xi}$ [
ανδρων εξ ων ησαν οι τριηρα[ρ]χ[αι
συμμορειτης δε ο της συμμοριας κ[οι
νωνος και φυλετης και δημοτης [ησαν
δε τουτων και ηγεμονες οι παρ αυτω[ν
τα αναλωματα ποιουμενοι υστερον [δε
παρα των αυτων κομιζομενοι
συμβολα σημ[[αι]]νει και τον λογον τον
δια της φημης γεινομενον επ[ισημαι
νει και τα συμβολαια Δημοσθενη[ς εν

Φιλιππικων ζ̄ συμβολαιον δ[ε ειδι
κως γραμματειον τι ο ελαμβανεν [των
δικαστων εκαστος εισιω[ν] εις τ̣[ο δι|καστηριον

Fr. 5.	Fr. 6.	Fr. 7.	Fr. 8.
. . . . .	. . . . .	. . . .	. .
]	] . ιπ[	]υ[	]λ̣α̣[
]λοντο[	] . ια διαφ̣[	]ι̣περ[	]τ̣[
π]λ̣ινθοις [	]ς οι δε την . [	]ων̣ . [	. .
] . ι̣δεσμ̣[	]ευς απηει [	]	
]βαλλο[ν	] αποκτ . . [	] . τη . [	
. . . . .	. . . . .	] . ρο . [	
		]σκει[	
		]ε̣	
		. . . .	

Frs. 1+2. i. 1–8. Apparently a note on Πυθαέα or an analogous form. Cf. Bekker, *Anecd.* i, p. 295 Πυθαῖος· ὄνομα ἑορτῆς Ἀθήνησιν ἀγομένης τοῦ Ἀπόλλωνος, ἀπὸ τοῦ Πύθωνος, Etym. Magn. 696. 22 Πύθεια καὶ Πυθαῖος· ὄνομα ἑορτῆς ἀγομένης τῷ Ἀπόλλωνι. Harpocrat. gives a reference for Πυθαέα to Hyperides πρὸς Ἀπελλαῖον. In l. 1 ο of ε]ορ[της is very insecure and the initial supplement a little short, otherwise the restoration suggested suits well enough, and in view of other correspondences with this *Anecd.* is not improbable. In l. 5, if the word before αρματος was επι, part of the π should be visible. In l. 7 the ε is blotted and seems to have been cancelled. The first letter of l. 8 was either κ or χ.

9–13. Cf. Harpocrat. προστρόπαιον· Αἰσχίνης περὶ τῆς πρεσβείας κτλ., Photius προστρόπαιος· δαίμων τις ἐπὶ τῶν ἐναγῶν (so too Bekker, *Anecd.* i, p. 296, and Etym. Magn. 700. 10), ἐπεὶ οἱ μετὰ τὸ σταθῆναι ἤδη τὸ τρόπαιον {οἱ} ἀναιροῦντές τινα τῶν πολεμίων πρόστροποι καὶ ἐναγεῖς εἰσίν. The reference in l. 9 is to Aesch. *Fals. Leg.* 158. In l. 11 α after των is clear, so that ἐναγῶν must be replaced by some synonym like ἀλιτηρίων or ἀκαθάρτων. In l. 13 προστροπαιοι seems preferable to the πρόστροποι of Photius, which is perhaps an error. The verbal correspondence in l. 12 with Photius makes it preferable to omit οἱ before ἀναιροῦντες rather than to emend ἐπεὶ οἱ to ἐπειδή with Naber.

14. Cf. Bekker, *Anecd.* i, p. 296 περίστατοι· οἱ περίβλεπτοι, ἐφ' οἷς ἄν τις σταίη βουλόμενος θεᾶσθαι and the similar gloss in Etym. Magn. 665. 13. Harpocrat. s. v. refers to Isocrates περὶ ἀντιδ. 269 with the explanation ἀντὶ τοῦ περὶ ἃς κύκλῳ ἵστανται οἱ θεώμενοι.

15–16. Cf. Bekker, *Anecd.* i, p. 296, and Etym. Magn. 684. 8 πορεῖον· τὸ διδόμενον τοῖς πρεσβευταῖς ὑπὲρ (περὶ Etym. Magn.) τοῦ πορευθῆναι εἰς τὴν πρεσβείαν ὥσπερ ἐφόδιον. The papyrus apparently had practically the same note, but the vestige of a letter or two at the end of the line is too slight to indicate what stood after εφοδιον.

18. Cf. Harpocrat. Παμβωτάδης· Δημοσθένης ἐν τῷ πρὸς Νικόστρατον. Παμβωτάδαι τῆς Ἐρεχθηίδος δῆμος. Either δημος της Ερεχθ. or δημ. των Αθηναιων will suitably fill the line.

19. Cf. Harpocrat. Παιανιεῖς καὶ Παιονίδαι· . . . διαφέρουσι δὲ οὗτοι (sc. οἱ Παιανιεῖς) τῶν Παιονιδῶν, ὡς Ἴστρος ἐν Ἀτάκτῳ ὑποσημαίνει. μνημονεύουσι δὲ καὶ τούτων οἱ ῥήτορες, ὥσπερ καὶ Δείναρχος . . . δῆμος δέ ἐστιν οὗτος τῆς Λεοντίδος . . .

20. παιωνίσας occurs in Dem. *De Cor.* 287, but in this series of proper names, a misspelling of Παίονες is perhaps more likely than a derivative of Παιών. The form Παίωσιν occurs in Hesych. s. v. Δύαλος.

21. Cf. Harpocrat. Παλληνεύς· Ὑπερείδης ἐν τῇ ὑπὲρ Χαιρεφίλου ἀπολογίᾳ. Παλλήνη δῆμος τῆς Ἀντιοχίδος. τὸ δὲ ἐκ τόπου ἐπίρρημα Δείναρχος ἐν τῷ κατὰ Στεφάνου Παλλήνηθέν φησιν, ὁ δὲ δημότης Παλληνεύς.

22. Cf. Harpocrat. Περγασῆθεν· Ἰσαῖος ἐν τῷ κατὰ Θουτίμου. Περγασὴ δῆμος τῆς Ἐρεχθηίδος· τὸν μέντοι δημότην διχῶς λέγεσθαί φασι, Περγασέα τε καὶ Περγασῆθεν.

23. Πειραιεύς· λιμὴν Ἀθήνησιν is a gloss in Bekker, *Anecd.* i, p. 288.

24. Cf. Harpocrat. Περιθοῖδαι· Δημοσθένης ἐν τῷ πρὸς Πολυκλέα. δῆμός ἐστι τῆς Οἰνηίδος.

Fr. 3. 1–4. These lines are evidently part of a note on ῥητορικὴ γραφή, beginning probably in the last line of the preceding column ([ρητορικη γραφη η κατα ρητο]) for which cf. e. g. Harpocrat., who after referring to Isaeus' speech against Euclides says: ἔοικε ῥητορικὴ γραφὴ καλεῖσθαι ἡ κατὰ ῥήτορος γράψαντός τι ἢ εἰπόντος ἢ πράξαντος παράνομον . . . ἴσως δὲ καὶ . . . ὅτι κατὰ διαφόρους νόμους αἱ κατὰ τῶν ῥητόρων γραφαὶ εἰσάγονται, ὡς Ἀντιφῶν . . . ὑποσημαίνει, Photius Ῥητ. γραφή· ἣν ἠγωνίζοντο οἱ ῥήτορες· οὐ γὰρ πάσας ἠγωνίζοντο τὰς δίκας τὸ παλαιὸν οἱ ῥήτορες, ἀλλ' ἐνίας· ἄλλοι δὲ ῥητορικὴν γραφὴν εἶναι λέγουσι τὴν κατὰ ῥήτορος γινομένην, γράψαντός τι ἢ εἰπόντος ἢ πράξαντος παράνομον, Bekker, *Anecd.* i, p. 299 Ῥητ. γραφὴν καὶ ῥητορικὴν γραψάμενος· ἣν οἱ ῥήτορες ἠγωνίζοντο γραφόμενοι ῥήτορας ⟨ ⟩ εἰποῦσί τι ἢ πράξασι φαῦλον. The papyrus was evidently close to Photius and Bekker, *Anecd.*, but put the alternative explanations in the reverse order.

5–8. This gloss, for the form of which cf. Fr. 4. 14–15, remains unidentified. The speech of Dinarchus κατὰ Πολυεύκτου δωροδοκίας is cited e. g. by Harpocrat. s. v. δώρων γραφή. It is identified with the κατὰ Π. ἐκφυλλοφορηθέντος ἔνδειξις.

9. Cf. Bekker, *Anecd.* i, p. 299 ῥῶπος· ὁ παντοδαπὸς φόρτος, Photius ῥῶπος· μίγματα . . . τινὲς δὲ καὶ τὸν παντοδαπὸν φόρτον ῥῶπον εἰρήκασιν, Etym. Magn. 377. 30 s. v. ἐρρωπίζομεν, ῥῶπος γὰρ ὁ ποικίλος καὶ λεπτὸς φόρτος (ποικίλος also Ael. Dionys. *ap.* Eustath. 927, but this would not fill the lacuna so well). For ll. 10–11 cf. e. g. Harpocrat. s. v. ἐπιθέτους ἑορτάς, Δημ. ἐν τῷ ὑπὲρ Χρυσίππου πρὸς τὴν Φ. π.; the reference is to the *C. Phorm.* 9.

12. Cf. Bekker, *Anecd.* i, p. 299 ῥυτὴρ τί ἐστιν· ὁ ἱμάς. κυρίως δὲ τὰ ἡνία κτλ., Photius ῥυτήρ· ἁπλῶς μὲν ὁ ἱμάς, κυρίως δὲ ἡνία κτλ. The supplement printed hardly fills the lacuna, but there is not room for απλως μεν: perhaps ρυτηρες οι ιμαντες was written.

Fr. 4. 1–3. Cf. Bekker, *Anecd.* i, p. 300 σκειραφεῖα· σκειραφεῖά ἐστι τὰ κυβεῖα, ἤτοι ἐπεὶ σκείραφός τίς ἐστιν ὄργανον κυβευτικόν, . . . ἢ ὅτι ἐν τῷ τῆς Σκιράδος Ἀθηνᾶς ἱερῷ οἱ κυβευταὶ ἔπαιζον, ἔξω τῆς πόλεως ὄντι. Photius and Etym. Magn. 717. 27 have similar notes but omit ἔξω . . . ὄντι. Harpocrat. citing Dinarchus, *In Proxen.* says σκιράφια ἔλεγον τὰ κυβευτήρια, ἐπειδὴ διέτριβον ἐν Σκίρῳ οἱ κυβεύοντες, ὡς Θεόπομπος ἐν τῇ ν' ὑποσημαίνει. The gloss in the papyrus seems to have lost in clearness owing to compression.

4–6. Cf. Harpocrat. στρατηγοί· . . . οἱ καθ' ἕκαστον ἐνιαυτὸν χειροτονούμενοι στρατηγοὶ ι' ἦσαν, ὡς μαθεῖν ἐστιν ἔκ τε τῶν Ὑπερείδου κατ' Αὐτοκλέους . . . The vestiges in the middle of l. 4 are very scanty but so far as they go suit the letters suggested.

7–13. Cf. Harpocrat. συμμορία· . . . ὁ γοῦν Δημοσθένης ἐν τῷ περὶ τῶν συμμοριῶν φησι, περὶ τῶν χιλίων καὶ διακοσίων ἀνδρῶν λέγων τῶν πλουσιωτάτων, "ἐκ τούτων τοίνυν οἶμαι δεῖν ποιῆσαι συμμορίας κ', ὥσπερ νῦν εἰσί, σώματα ξ' ἑκάστην ἔχουσαν". Ὑπερείδης δὲ ἐν τῷ πρὸς Πολύευκτόν φησιν "εἰσὶ γὰρ ἐν τῇ συμμορίᾳ ἑκάστῃ ιε' ἄνδρες" . . . συμμορῖται δέ εἰσιν οἱ τῆς αὐτῆς αὐτοῖς μετέχοντες συμμορίας, ὡς ἐν τῷ αὐτῷ λόγῳ Ὑπερείδης δείκνυσι, Bekker, *Anecd.* i, p. 300 συμμορία τί ἐστι· τὰ συντάγματα τῶν πλουσίων τῶν ἐπιτηδείων πρὸς τριηραρχίας. εἰσὶ δὲ χίλιοι διακόσιοι. συμμορίτης· σημαίνει ⟨ ⟩. The ἡγεμὼν συμμορίας (ll. 11–13) is treated separately by Harpocrat. and defined as ὁ προέχων τῷ πλούτῳ καὶ διὰ τοῦτο τῶν ἄλλων ἡγεμονεύειν ἐπειλημμένος,

ὡς ὑποφαίνει Ὑπερείδης ἐν τῷ κατὰ Πολυεύκτου. The financial responsibility described by the papyrus is apparently not elsewhere stated. At the end of l. 7 κ̄ς̄, which is clear, is an error for κ (cf. e. g. Dem. *De Symm.* 17), perhaps arising from the ambiguity of an original εικοσι εξ εξηκοντα, where εξ should have been read as ἑξ not ἓξ. The ξ is very uncertain, but the scanty remains are sufficiently suitable. In l. 11 παρ αυτων may be interpreted παρ' αὑτῶν, but more probably παρ is a mistake for ὑπέρ, or ὑπέρ by a common misspelling became οιπερ and then οι παρ.

14. Cf. Bekker, *Anecd.* i, p. 300 σύμβολον· σημαίνει μὲν τὰ σημεῖα, σημαίνει δὲ καὶ τὰ συμβόλαια καὶ τὰ γραμματεῖα. εἰδικῶς δὲ τὸ σύμβολον δηλοῖ γραμματεῖόν τι, ὃ ἐλάμβανε τῶν δικαστῶν ἕκαστος εἰσιὼν εἰς τὸ δικαστήριον, ὅ ἐστι πινάκιον. Photius, Etym. Magn., and Suidas give the second sentence in the form σύμβολον ὃ ἐλάμβανον οἱ δικασταὶ εἰς τὸ δικαστήριον εἰσιόντες, εἶτα τοῦτο δόντες τὸ δικαστικὸν ἐκομίζοντο. Harpocration agrees with the papyrus in referring to the seventh *Philippic* but is otherwise dissimilar.

Fr. 5. π]λινθοις in l. 2 suggests that this may be part of a note on πλινθεῖον, a word which occurs a little above Πυθαιός (cf. Frs. 1 + 2. i. 1–8 n.) in Bekker, *Anecd.* i, p. 295 πλινθεῖον· τὸ πλινθουργεῖον, ὅπου πλίνθοι γίνονται; cf. Harpocrat. πλινθεῖον· ὁ τόπος ἐν ᾧ πλίνθος πλάττεται· Λυσίας ἐν τῷ κατὰ Λυσίθεου. If so, the fragment would probably belong to the upper part of Frs. 1 + 2. i.

Fr. 6. 4. There is an appearance of a colon just in front of ε of απηει, but this may be due to a correction, e. g. perhaps the scribe began to write απηλ(θε).

5. At the end of this line the second hand has made an alteration, and it is not clear what was originally written or what was intended to stand.

Fr. 7. That this fragment comes from the ends of lines is indicated both by l. 6, where there is a narrow margin after the remains of the final letter, and in l. 8 by the lengthening of the cross-bar of the supposed ε, which might also be read as the dash used for filling a short line.

6. Probably ροι or ρος (προς?).

III. EXTANT CLASSICAL AUTHORS.

1805. SOPHOCLES, *Trachiniae*.

Fr. 15 10 × 9·6 cm. Late second century.

These scattered fragments from a roll of the *Trachiniae* are in a medium-sized hand of the common sloping type, of which it is a fair specimen, though less regular than e. g. 1800. Some annotations in cursive point to a date in the latter part of the second century rather than the beginning of the third. Stops in all three positions occur, and accents, breathings, and marks of elision and quantity have been introduced not infrequently, some at any rate of these being no doubt subsequent additions, due probably to the corrector whose hand is to be distinguished here and there.

Textually these fragments are, in the main, conservative. A few new readings occur, including one or two which are definite improvements, e. g. l. 1136, where a generally accepted correction is confirmed. For one of the unknown variants the authority of, probably, Aristophanes of Byzantium is cited. On the other hand, the papyrus apparently agrees with the MSS. in a passage requiring alteration on metrical grounds, and occasionally offers evidence which is inferior to theirs. In supplementing lacunae, Jebb's text has been followed, of course with no implication that the papyrus necessarily agreed with it.

Possibly further additions may eventually be made to the remains of this MS., the script of which is with difficulty distinguished from that of numerous other fragments which accompanied them.

Fr. 1.

. . . . . .

[δρακων ελικτος αλλοτ ανδρειω τυ]π̣[ω
[βουκρανος εκ δε δασκιου γενειαδ]ος
[κρουνοι διερραινοντο κρηναιου πο]του
[τοιονδ εγω μνηστηρα προσδεδεγμ]ε̣[νη
[δυστηνος αει κατθανειν επευχομ]ην [

[πριν τησδε κοιτης εμπελασθην]αί π[οτε
[χρονω δε εν υστερω μεν ασμενη] δε μ̣[οι
[ο κλεινος ηλθε Ζηνος Αλκμη]νης τ[ε παις
[ος εις αγωνα τωδε συμπεσων μ]αχης [
[εκλυεται με και τροπον μεν αν π]ονω[ν
. . . . . .

Fr. 2.

. . . . . .
[εν]τ̣α̣[υθα δη μαλιστα ταρβησασ εχω
[εξ ο]υ γαρ ε[κτα κεινος Ιφιτου βιαν
[ημε]ις μ[εν εν Τραχινι τηδ αναστατοι
. . . . . .

Fr. 3.

. . . . . .
[ο των απαντων Ζευς πατηρ Ολυ]μ̣πι·ων̣[·
[πρατον νιν εξεπεμψε]ν· ουδ ηνεσχετ[ο
[οθουνεκ αυτον μουνον] ανθρωπων δο[λω
[εκτεινεν ει γαρ εμφαν]ω[ς] ημύνατο
[Ζευς ταν συνεγνω ξυν] δίκη χειρ[ο]υμένῳ [
[υβριν γαρ ου στεργουσιν ουδε δ]αιμονε[ς
[κεινοι δ υπερχλιοντες ε]κ [γ]λωσσης κα[κης
[αυτοι μεν Αιδου παντες] εἰσι οικητορες
[πολις δε δουλη τασδε δ ασπε]ρ εἰσορα[ς
. . . . . .

Fr. 4.

. . . . . .
[φρονει νιν ως ηξοντα τουτο] γαρ λο[γ]ου
[πολλου καλως λεχθεντος ηδισ]τον κλυειν
[ανασσα νυν σοι τερψις εμφαν]ης κυρε[ι]
[των μεν παροντων τα δε π]επυσμ[ενη λογω
. . . . . .

Fr. 5.

. . . . . .

[αι πριν με]ν̣ ησα[ν εξ ελευθερων ισως
[ανδρων τα]νῦν δ[ε δουλον ισχουσιν βιον
[ω Ζευ τροπαιε] μ̣[ηποτ εισιδοιμι σε

. . . . . .

Frs. 6–10.

αγο]ρα συνεξ[ηκουον
λει]μ̣ω̣ν̣ι ταυτ[α
αγο]ραι νοησαι [δει το επι λ]ει̣μ̣ω̣νο̣ς̣ [αθροισμα?
[τη]ν παιδα [δουναι] κρυφιον ως εχο[ι λεχος
[εγ]κλημα [μικρον] αιτιαν θ' ετο[ιμασας
[επι]στρατε[υει πατριδ]α την ταυ[της εν η
[το]ν Ευρυτο[ν τονδ ειπε] δ̣εσποζ̣[ειν θρονων
[κτε]ινει[[ν]] τ [ανακτα πατερ]α τησδ̣[ε και πολιν
[επε]ρ̣ρ̣ε· κ̣[αι νυν ως ορας ηκει δομους

5 lines lost

[δεσποι]ν' ἀ τουδ[ε τυγχανω μαθων παρα
[και ταυ]τα πολλ[οι προς μεση Τραχινιων
[αγορα] συνεξη[κου]ον ωσα[υτως εμοι
[ωστ εξ]ελεγχειν [ει δ]ε μη λεγ[ω φιλα
[ουχ ηδ]ομαι· το δ [ορθ]ον εξε[ιρηχ ομως
[οιμοι τ]αλαινα [πο]υ ποτ' ἐιμ[ι πραγματος
[τιν εισ]δεδεγμα[ι π]ημονη[ν υποστεγον
[λαθρα]ιον· ὦ δυ[στηνος α]ρ' α[νωνυμος
[πεφυ]κεν ωσπ[ερ ουπαγ]ω̣[ν διωμνυτο
[η καρτ]α λαμπρ[α και κατ ονομα και φυσιν
[πατρο]ς μεν ουσα [γενεσιν Ευρυτου ποτε
[Ιολη κα]λειτο· τῆς εκειν[ος ουδαμα
[βλαστας] εφωνει δῆθεν [ουδεν ιστορων
[ολοιντο] μή τι παντες ο̣ι̣ κακοι τα δε
[λαθραι ο]ς· ἄσκε[ῖ μ]η πρεπ[ονθ αυτω κακα
[τι χρη ποε]ιν γ[υ]ναικες ω[ς εγω λογοις

[τοις νυν π]ᾰ[ρουσ]ιν εκπ[επληγμενη κυρω
[πευθου μολουσα τα]νδρο[ς ως ταχ αν σαφη
. . . . . .

Fr. 11.

. . . . . .
532 [ταις αιχμαλω]τ̣οι̣ς̣ [παισιν ως επ εξοδω
[τημος θυραι]ος ηλ[θον ως υμας λαθρα
[τα μεν φρασο]υσα χ̣[ερσιν ατεχνησαμην
535 [τα δ οια πασχ]ω̣ [συνκατοικτιουμενη
. . . . . .

Frs. 12, 13.

. . . . . .
576 [της Ηρακλειας ωστε μ]ητ̣ιν ει[σιδων
[στερξει γυναικα κει]νος̣ αν̣[τι σου πλεον
[τουτ εννοησασ ω φιλ]ᾰ̣[ι δομοις γαρ ην
[κεινου θανοντος εγκε]κλημε[νον καλως
580 [χιτωνα τονδ εβαψα π]ροσβαλ[ουσ οσα
[ζων κεινος ειπε και] πεπειρ[ανται ταδε
. . . . . .

Fr. 14.

. . . . . .
602 οπως φερη[ς μοι τονδε ταναυφη πεπλον
δώρημ' εκ[εινω τανδρι της εμης χερος
διδους δε τ[ονδε φραζ οπως μηδεις βροτων
605 κεινου παρ[οιθεν αμφιδυσεται χροι
μ̣η̣[δ]ε̣ ο[ψεται νιν μητε φεγγος ηλιου
. . . . . .

Fr. 15 Col. i.

. . . . . .
]
]

744 [πως ειπας ω παι του παρ ανθρωπων] [[παρων μ θ ανθρωπου]] [[Αρ(ιστοφανης ?)]]
]
]
]
]
]
]
]
]

Fr. 16.

. . . . . .
763 [και πρωτα] μεν [δειλαιος ιλεω φρενι
[κοσμω τε] χαι[ρων α και στολη κατηυχετο
. . . . . .

Fr. 15 Col. ii.

[κ]ομη δε λ[ευκον μυελον εκραινει μεσου
[κ]ρᾱτος διασπαρεντος [αιματος θ ομου
απας β ανευφημησεν ο[ιμωγη λεως
του μεν νοσουντος· το[υ δε διαπεπραγμενου
785 κουδεις ετολμα τἀνδ[ρος αντιον μολειν
[εσ]πατο γαρ πεδονδ[ε] κα[ι μεταρσιος
[βο]ων ϋζων· αμφι [δ ε]κτ[υπουν πετραι
Λοκρων ορειοι πρω[ν]ες Ε[υβοιας τ ακραι
επει δ απειπε πολλα με[ν ταλας χθονι
790 ριπτῶν εαυτον· πολλα δ [οιμωγη βοων
το δὐσπάρευνον λεκτρον [ενδατουμενος
σου της ταλαινης. και τον [Οινεως γαμον
οιον α καταστησαιτο λυμ[αντην ι βιου
τότ' εκ προσεδρου λιγνυος δ[ιαστροφον
795 οφθαλμον αρας εἶδέ μ' εν [πολλω στρατω
δακρυροουντα· και με πρ[οσβλεψας καλει
ω παι προσελ[θε]· μη φυγη[ς τουμον κακον

Fr. 17.

. . . . . .

[μοιρα προ]φαι[νει δολιαν
[και μεγα]λαν [αταν
[ερρωγεν] παγα [δακρυων κεχυται?
[νοσος ?] ω ποπ[οι οιον αναρσιων
[ουπω αγα]κλε[ιτον

. . . . . .

Fr. 18.

. . . . . .

[τι δ ω γεραια κ]αινο[ποιηθεν λεγεις
[βεβηκε Δηι]ανειρ[α την πανυστατην
[οδων απασω]ν εξ ακ[ινητου ποδος
[ου δη ποθ ως θα]νου[σα
[παντ ακηκοας]
[τεθνηκεν η τα]λαι[να

. . . . . .

Fr. 19.

. . . . . .

[ω παι γενου μοι παις ετ]ητυ[μος γεγως
[και μη το μητρος ονο]μα πρε[σβευσης πλεον
[δος μοι χεροιν σαιν αυ]τος εξ ο[ικου λαβων
[ες χειρα την τεκουσα]ν ως ειδω [σαφα
[ει τουμον αλγεις μαλλο]ν η κε[ινης ορων
[λωβητον ειδος εν δικη] κακου[μενον
[ιθ ω τεκνον τολμησον οικ]τει[ρον τε με
[πολλοισιν οικτρον οστι]ς ωστε [παρθενος
[βεβρυχα κλαιων και τοδ ου]δ αν [εις ποτε
[τονδ ανδρα φαιη προσθ ι]δε[ιν δεδρακοτα

. . . . . .

Frs. 20, 21.

. . . . . .

[προς του τερας τοι δια κακω]ν εθεσπ[ισας

[αυτη προς αυτης ουδε]νος· προς εκτο[που
[οιμοι πριν ως χρην σφ ε]ξ εμης θανε[ιν χερος
[καν σου στραφειη θυμος ? ει]ṣ το παν μαθ[οις
[δεινου λογου κατηρξα]ς· ἐιπε δ η νοε[ις
[απαν το χρημ ημαρτε] χρηστα μωμ[ενη
[χρηστ ω κακιστε πατερ]α σον κτεινασ[α δρα
[στεργημα γαρ δοκουσα π]ροσβαλειν· σε[θεν
[απημπλαχ ως προσει]δε τους ενδ[ὸν γαμους
[και τις τοσουτος φ]αρμακευς Τραχινι[ων

[Νεσσος παλαι Κεν]ταυρ[ο]ς [. ξεπεισέ νιν
[τοιωδε φιλτρω τον σον εκμηναι ποθον]
[ιου ιου δυστηνος οιχομαι τα]λας·
[ολωλ ολωλα φεγγος ουκετ ε]στι μο[ι
[οιμοι φρονω δη συμφορας] ἵν' ἐστα[μεν
[ιθ ω τεκνον πατηρ γαρ ου]κέ[τ εστι σοι
[καλει το παν μοι σπερμα σ]ὼν [ομαιμονων

. . . . . .

Fr. 22.

. . . . . .

[ταχειαν ω παι προσθες ως π]ριν εμ[πεσειν
[σπαραγμον η τιν οιστρον ε]ς πὺρα[ν με θης
[αγ εγκονειτ αιρεσθε παυλα τ]οι κακ[ων
[αυτη τελευτη τουδε τανδρος] υστα[τη
[αλλ ουδεν ειργει σοι τελειουσθ]αι τα[δε

. . . . . .

Fr. 23.

. . . . . .

[τω τηνδ ατην υπεχον]τι
[λειπου μηδε συ] παρθε[ν επ οικων
[μεγαλους μεν ιδο]υσα [νεους θανατους

. . . . . .

Fr. 24.

Σ̄οφ[οκλεουσ̄

[Τ̄ραχινιαι̅]

12. Unfortunately it is not clear whether the papyrus agreed with the MSS. in having τυπω(ι) βουκρανος, or supported Strabo's κύτει βούπρῳρος, which is generally preferred. On the whole τυ]π[ω seems a more satisfactory reading than κυ[τει.

17. Bergk wished to reject this line.

275. Apparently Ολυμπιων was originally written, but a dot between ι and ω and a vestige of ink above the line point to the insertion of -ος as an alternative. The genitive would spoil the line.

278. ημύνατο: so L &c.; ἠμύνετο B.

281. κ of ε]κ is directly above the first ι of εισι in l. 282, so that with υπερχλιοντες (L first hand and lemma of Schol.) the number of letters in the respective lacunae coincides. But υπερχλιδωντες (L corr. 1 A &c.) cannot be excluded.

292. Since the initial lacuna is of the same length as in the three preceding lines, it is likely enough that the papyrus agreed with LA in reading των δε.

Frs. 6–10. The cursive note at the top of this column refers to l. 372, and evidently explains the apparent inconsistency of ἀγορᾷ here with ἐν βουθερεῖ λειμῶνι in l. 188, the inconsistency vanishing if ἀγορᾷ is taken in the sense of assembly or gathering; cf. Schol. ἀγορᾷ· ἀθροίσματι. The reading suggested in the latter part of the third line is, however, highly doubtful, the μ being rather cramped and the ς very insecure. λων or των is possible.

360. εχο[ι: so edd. with A; ἔχη (from ἔχει) L.

362–4. These verses have been much suspected, some critics bracketing ll. 362–3, others l. 362 τὴν ταύτης—l. 364 πατέρα.

364. The superfluous ν (due to the preceding infin. no doubt) has been crossed through, perhaps by a later hand.

370. ἁ: ὅ MSS., which is required by the preceding τὸ πᾶν.

372. Cf. n. on Frs. 6–10 above.

379. Whether the papyrus had καρτα or και τα cannot be determined.

534. So far as considerations of space are concerned, there is nothing to choose between φραζουσα (L) and φρασουσα (A).

576. μ]ητιν: η suits the remains, which are inconsistent with ου.

579. εγκε κληιμε[νον: a better spelling than that of L (-κλειμ-) or A (-κλεισμ-), and already restored by Dindorf. The ι was probably added by a corrector, but the colour of the ink is indistinguishable.

602. Opposite this line on the edge of the papyrus, at a distance of 6 cm., are the tips of two horizontal strokes, one 3 cm. above the other. They may either come from a marginal note referring to the previous column, or perhaps be the remains of a stichometrical figure, i. e. ζ̄, standing for 600; such figures are not always quite accurately placed.

744. παρων, which was inadvertently written originally, has been amended to μαθων by the second hand, which also inserted in the margin the (unknown) v. l. ανθρωπου, attributing it to Αρ( ), who is more probably Aristophanes than Aristarchus; cf. **1174**. vi. 5, where Αρ( ) seems to be used side by side with Αριν( ) as an abbreviation of Ἀριστοφάνης. Subsequently the pen was drawn through this marginal note and also, rather unaccountably,

through the final word of the line. Possibly *ανθρωπων* was similarly cancelled and *ανθρωπου μαθων* rewritten above.

764. Why *α* was written again above the line is not evident, the original letter being sufficiently well formed.

781. [*κ*]*ομη*: *κόμης* MSS., a reading retained by Jebb but often suspected. *κόρσης*, *κόγχης*, *κοπῆ*, *βολῆ* have been conjectured in its place. *κόμη* is unacceptable, but the papyrus reading might be used as an argument in favour of a dative like Hense's *κοπῆ*.

783. *ανευφημησεν*: this reading had been restored by Brunck from Hesych. s. v. *ἀνευφημήσει* and is also in Schol. Eurip. *Tro.* 573. *ἄνευ φωνῆς ἐν* L, *ἀνευφώνησεν* or *ἀνεφώνησεν* other MSS.

788. Jebb following Porson accepts *τ'* after *Λοκρῶν* from Diog. Laert. x. 137, where ll. 787–8 are quoted with several other variations from the MSS. reading, which the papyrus supports.

790. *ριπτῶν*: cf. l. 780; *ῥίπτων* MSS.

793. The alternative reading *οιαν* implies the corresponding v. l. *λυμαντιν* later in the verse; *οἷον . . . λυμαντήν* only MSS.

796. *δακρυροουντα*: analogous spellings are not infrequent in the papyri.

852–4. Unfortunately the papyrus brings no light here. In l. 854 the MSS. reading *οὔπω ἀγάκλειτον* suits the space. What stood in the lacuna at the beginning of l. 853 is more doubtful. *κεχυται νοσος*, if that was read, must have been divided between ll. 852–3, and *κεχυται* would fill the space better than *νοσος*, but there is no evidence for that order.

1071. *ωστε*: L mistakenly has *ὥστις*.

1134. *το* is preceded by something that looks like *σ* surmounted by a rather thick dot; perhaps *εις* was inadvertently written and the superfluous *ς* subsequently cancelled; or the dot might be explained as a high stop after *θυμο*]*ς*, *ει* being omitted.

1135. A spot of ink on the edge of a hole above *η* may represent a rough breathing or circumflex accent, but since there are other ink-marks above *νο*, they are all best regarded as accidental.

1136. *μωμ*[*ενη* confirms the correction of Heath, which according to Subkoff was the reading of L^2; *μνωμένη* LA &c.

1138. The stop after *π*]*ροσβαλειν* shows that *σέθεν* was constructed with *ἀπήμπλακε* instead of with *στέργημα*.

1141. Some other letter than *ε* was originally written before *ξ*; that the alteration was made by the first hand is possible, but uncertain.

1254. *πὺρα*[*ν*: the accent is a probable indication that *μεθης* was regarded as one word, as in L, since otherwise an acute on the *α* would be the normal accent. It is however possible that both accents were inserted, that on the *α* being lost.

Fr. 24. It is by no means certain that this small fragment of a title belongs to **1805**.

1806. THEOCRITUS, *Idyll* xxii.

Height 29 cm. Late first century. Plate IV (Col. iv).

Remains of four consecutive columns, of which the first two are represented by tiny scraps, with a small unplaced fragment. This was a handsome MS., the tall columns being carefully written in rather large uncials, round and upright, of an ornamental type exemplified in several Homeric papyri; cf. also e. g. **844** and

1375. The cross-bar of ϵ and θ is placed rather high, as in P. Brit. Mus. 271 (cf. Kenyon, *Palaeography*, Plate 15). On the whole a date rather before than after the close of the first century seems appropriate. One stop occurs in the middle position (l. 68), and there is also a doubtful rough breathing in the same line, and a circumflex accent in the unidentified fragment. A few corrections are from a second hand. An unusual feature in this roll is that the upper and lower margins are strongly tinged on the recto with yellow, probably due to cedar oil, which was used as a preservative against insects and gave a yellow tint (Vitruv. ii. 9. 13, Ovid, *Trist.* iii. 1. 13).

The *Hymn to the Dioscuri* is not well represented in the MSS. of Theocritus, and fresh evidence of so early a date is welcome. In l. 40 an obvious correction of Stephanus is confirmed. But the papyrus, in spite of its early date, is less enlightening than **1618** ; it solves no crux, and its distinguishing feature is the presence of several unknown variants of rather neutral character, l. 45 τεθραυμένος for τεθλασμένος, l. 60 ἀπέλθοις for ἱκάνοις, l. 77 κόγχου for κόχλου ; cf. **694**. 34, where σφιν πα[ρέκειτο replaces γάρ σφιν ἔκειτο. The text shows a mixture of dialects similar to that found in the MSS., e. g. ἀπένθοις (so originally ; ἀπέλθοις the corrector) and πύκτας side by side with Μαγνήσσης ἀπὸ νηός.

In the transcript below, the supplements follow the edition of Wilamowitz in the absence of any indication that the papyrus read otherwise ; the collation appended is derived from the same source, supplemented by the edition of Ahrens.

Col. i.

. . . . . .

8 [νηων θ αι δυνοντα ϕαι ουρανον εισ]ανιο[ντα

Col. ii.

. . . . . .

38 [υδατι πεπληθυιαν ακ]ηρ[ατω αι δ υπενερθεν
[λαλλαι κρυσταλλω η]δ αρ[γυρω ινδαλλοντο

Col. iii.

40 [εκ βυθου] υψηλα[ι] δε πεφυκεσαν αγχοθι πευκαι
[λευκαι τε] πλα[τα]ν[ο]ι . κ[αι α]κροκομοι κυπαρισσοι
[ανθεα τ ευωδη λασιαις φιλ]α εργα μελισσαις
[οσσ εαρος ληγοντος επιβ]ρυει αν λειμωνα

[ενθα δ ανηρ υπεροπλος ε]νημενος ενδιασκεν
[δεινος ιδειν σκληρησι τε]θραυμενος ουατα πυγμαις
[στηθεα δ εσφαιρωτο πελ]ωρια και πλατυ νω[τον
[σαρκι σιδηρειηι σφυρηλατο]ς οια κολοσσος
[εν δε μυες στερεοισι βραχιο]σιν ακρον υπ ωμον [
[εστασαν ηυτε πετροι ολοιτρο]χοι ουστε κυλινδε[ων
[χειμαρρους ποταμος μεγαλαις περ]ιεξεσε δινα[ις
[αυταρ υπερ νωτοιο και αυχενος] ηωρειτο
[ακρων δερμα λεοντος αφημμε]νον εκ ποδεω[νων
[τον προτερος προσεειπεν αεθλ]οφορος Πολυδ[ευκης
[χαιρε ξειν οτις εσσι τινες βροτοι ω]ν οδε χω[ρος
[χαιρω πως οτε τ ανδρας ορω τους μ]η πριν οπωπ[α
[θαρσει μητ αδικους μητ εξ αδικων φ]αθι λε[υσσειν
[θαρσεω κουκ εκ σευ με διδασκεσθ]αι τοδ [εοικεν
[αγριος ει προς παντα παλιγκοτο]ς ηδ[υπεροπτης
[τοιοσδ οιον ορας της σης γε μεν] ουκ ε[πιβαινω
[ελθοις και ξενιων κε τυχων παλιν] οικαδ απε[[ν]]θοις
[μητε συ με ξεινιζε τα δ εξ εμευ ουκ] εν ετοιμω
[δαιμονι ουδ αν τουδε πιειν υδατο]ς συγε δοιης
[γνωσεαι ει σευ διψος ανειμ]ενα χειλεα τερσει
[αργυρος η τις ο μισθος ερεις ω κ]εν σε πιθοιμεν
[εις ενι χειρας αειρον εναντιος ανδρι] καταστας
[πυγμαχος η και ποσσι θενων σκελ]ος ομματα δ ορθοι
[πυξ διατειναμενος σφετερης μη φει]δεο τεχνης
[τις γαρ οτω χειρας και εμους συνερεισ]ω [ι]μαντας.
[εγγυς ορας ου γυννις εων (?) κεκλησε]θ ο πυκτας

Col. iv. Plate IV.

η και α[εθ]λον ετο[ιμον εφ ω δηρισομεθ αμφω
σος μεν εγω συ δ [εμος κεκλησεαι αι κε κρατησω
ορνιθων φοινικ[ολοφων τοιοιδε κυδοιμοι
ειτ ουν ορνιθεσ[σιν εοικοτες ειτε λεουσι

γινομεθ ουκ αλλω [κε μαχεσσαιμεσθ επ αεθλω
η ρ Αμυκος και κοχλ[ον ελων μυκησατο κοιλην
ο[[υ]] δε θοως συναγερθ[εν υπο σκιερας πλατανιστους
κονχου φυσηθεν[τος αει Βεβρυκες κομοωντες
ως δ αυτως ηρωας ιω[ν εκαλεσσατο παντας
Μαγνησσης απο νηος [υπειροχος εν δαι Καστωρ
οι δ επι ουν σπειραισ[ιν εκαρτυναντο βοειαις
χειρας και περι γυια [μακρους ειλιξαν ιμαντας
[ες μεσσο]ν [[σ]]υναγο[ν φονον αλληλοισι πνεοντες
[ενθα πολυ⟨ς⟩] σφισι μο[χθος επειγομενοισιν ετυχθη
[οπποτερος] κατα [νωτα λαβοι φαος ηελιοιο

. . . . . .

Unidentified Fragment.

. . .
]ομυ[
]οῦ τ[
]κρι . [
] . [
. . .

8. The fact that this small fragment is from the bottom of a column makes its identification with l. 8 probable; Col. ii will then have been one line longer than Col. iii.

39. That the papyrus had Ruhnken's λάλλαι in place of the ἄλλαι of the MSS. is of course quite uncertain, but there would apparently be plenty of room for it.

40. πεφυκεσαν: so Stephanus; πεφύκασιν MTr.

41. πλατανοι τε is required, but cannot be read. The supposed ι (which is not ο) is followed by another vertical stroke, after which there is a blank space of about two letters' width. It looks as if the scribe had begun to write και immediately after πλατανοι and then changed his mind and left a space for the missing syllable. The loss of τε may have been caused by a misunderstanding of λεῦκαι, which was taken for λευκαί.

43. λειμωνα: λειμῶνας MSS.

45. τε]θραυμενος: τεθλασμένος (τεθλαγμ. M) MSS.

49. κυλινδε[ων: κυλίνδων MSS.

60. απελθοις (H² from απενθοις): ἱκάνοις MSS.

62. δοιης, as originally written, is correct.

63. εἴ σρυ . . . τέρσει MSS.; the occurrence of τερσει with v. l. -σοι at the end of the line points to ει σου or σευ preceding. εὖτέ σε . . . τέρσηι Wilamowitz.

64. ε of πιθοιμεν was converted from a vertical stroke.

66. θενων . . . ορθοι: θέων . . . ὀρθός M, θένων . . . ὀρθά Tr. ορθοι for ὀρθός is no improvement, but is consistent with θενων, which also suits the space better than a shorter reading, the lacuna being of the same length as in the next four lines. θένω σκέλος ; . . . ὀρθά WM.

68. There is something above the line, though whether it was intended for a rough breathing is rather doubtful.

69. It is unfortunate that this line is not better preserved, though ο πυκτας, which Wilamowitz obelizes, is at any rate something. οὐ σύ με ἀμός Tr., οὐ γύννις (γύνις M) ἐών MD, οὐ γύννις ἑκών Meineke, οὐ γύννις ἀμός Haupt. The spelling πυκτας is that of D (*a* corr.).

70. A short oblique dash in front of this verse has no evident significance. Cf. 694. 21.

77. κονχου: κόχλου MSS.

82. συναγοι is the spelling of the MSS., as originally written here. Whether the termination is rightly read as -γο[ι is not clear; the penultimate letter looks more like τ than γ, but the writer is apt to make the horizontal stroke project to the left, and this may be an extreme instance; moreover there is a suggestion of ε in the remains of the supposed ο. ξυνατε[would however be meaningless.

83. Consistency with the ordinary reading seems only to be obtained by the supposition of an original lipography of ς, which may of course have been supplied subsequently.

Unidentified fragment. This small piece is apparently in the same hand as the other fragments, though there is no instance in them of an accent (l. 2).

1807. ARATUS, Διοσημεῖα.

17·3 × 18·6 cm. Second century.

This fragment contains the lower part of a column, preceded by a broad margin in which some cursive notes, both textual and explanatory, referring to the preceding column are entered. The notes on ll. 895 and 901 are in smaller and more lightly formed lettering than the v. l. on l. 897, but whether they really proceeded from a different writer the evidence is hardly sufficient to determine. The text of the Aratus is well written in a rather large hand, round and upright, somewhat similar to that of B. Berl. 6845 (Schubart, *Pap. Gr.*, Plate 19, c), though less heavy; it may be assigned with probability, like the Berlin papyrus, to the first half of the second century. Paragraphi were employed, and there are two instances of a high stop, inserted well above the line. The latter, and the occasional accents, are unlikely to be original and are due perhaps to the corrector, who may also be the author of the marginalia.

So far as it goes the papyrus shows a good text, which is in substantial agreement with the Marcianus (M), the oldest and best of the manuscripts. Readings found in later MSS. have, however, twice been subsequently incorporated, in one

place as a marginal variant (l. 897), in another as a correction (l. 930). A departure from accepted tradition in l. 927 is supported by Joh. Philoponus and also by another early Aratus papyrus at Berlin (*Berl. Klassikertexte*, v. 1. iii. 1) in which a few letters from the last 14 lines of Col. ii are preserved. The papyrus reading is condemned very positively by the Berlin editors, but the coincidence of ancient testimony is worth notice; it is of course possible that the alternative lection was given in 1807 as a v. l.

For the accompanying collation the edition of E. Maass has been utilized.

Col. i.

. . . . . .

895 ? φα]τ̣νης

]

897 νο]τω δ επικεκλιται

]

]

]

901] εγγυς αλληλων φαιν[ο]ϒ[ται]

]

]

. . . . . .

Col. ii.

. . . . . .

[εξ̣ αλος] ερ[χηται φωνηι περιπολλα λεληκως

915 [κε]ννυμε[νου κε] θαλασ[σαν υπερ φορεοιτ ανεμοιο

και ποτε κ[αι κε]πφοι οπο[τ ευδιοι ποτε⟨ω⟩νται

αντια μελ[λοντ]ων ανεμ[ων ειληδα φερονται

πολλακι δ [αγριαδ]ες νησσα[ι η ειναλιδιναι

αιθυιαι χερσ[αια τ]ινασα[[ω]]νται πτ̣[ερυγεσσιν

920 η νεφελη ορε[ος] μηκυνεται εν κορ[υφησιν

ηδη και παμποι λευκης γήρειον ακ[ανθης

σημ εγενοντ ανεμου κωφη[[π]] αλος ο[πποτε πολλοι

ακρον επιπλωωσι τα μεν παρος αλ[λα δ οπισσω

και θερεος βρονται τε και αστραπαι [ε]ν[θεν ⟨ε⟩ωσιν

925 ενθεν επερχομ[ε]νοιο περισκοπε[ειν ανεμοιο

και δια νυκτα μελαιναν οτ αστε[ρες αισσωσι
ταρφεα· τοι δ οπιθεν ρυμοι επι[λευκαινονται
δειδεχθαι κεινοις αυτην οδον ε[ρχομενοιο
πνευματος· ην δε κεν αλλοι εναν[τιον αισσωσιν
δ'
αλλοι[[ς]] εξ αλλων μερεων τοτε δ[η πεφυλαξο
παντοιων ανεμων οι τ ακριτο[ι εισι μαλιστα
ακριτα δε πνειουσιν επ ανδρα[σι τεκμηρασθαι
αυταρ οτ εξ ευροιο και εκ νοτου [αστραπτησιν

895. Perhaps *της φα]τνης* was added in explanation of *ἐγγύς*, or the word may be part of a longer note on a previous line; cf. Schol. 892 *εἰσὶ δὲ καὶ παρ' ἑκάτερα τῆς φάτνης δύο ἀστέρες, κτλ.* But e.g. *]ανης* or *]ενης* is also possible.

897. The marginal v.l., *νο]τω δ επικεκλιται*, is the reading of A and Maass (cf. l. 486); presumably *επιερχεται* stood in the text, as in CM.

901. A paraphrase of *ἀλλήλων . . . ἐνδάλλονται.* Cf. Schol. . . . *ὁ δὲ νοῦς, ἐάν, φησίν, οἱ μὲν ἀστέρες ἐγγὺς ἀλλήλων φαίνωνται, ἀφανὴς δὲ ἡ φάτνη, τηνικαῦτα βραχὺν χειμῶνα προσδόκα . . .*

915. *[κ]εινυμε[νου*: *κινουμ.* AC.

921. l. *παπποι.*

923. *επιπλωωσι*: so Maass with several later MSS. (cf. Homer ε 284); *-όωσι* AM, *-είωσι* C.

924. *τε*: om. C.

927. *τοι δ*: so ACM and (M) Schol.; *τοῖς δ'* Philoponus, *in Aristot. Meteor.*, p. 100 (ll. 926–31), *τοῖς* Maass.

οπιθεν: *ὄπισθεν* A Philop.

επι[λευκαινονται: so P. Berl. 7503–4 and Philop. *ὑπολευκαίνονται* (or *-ωνται*) MSS., Maass (cf. Homer Ε 502).

928. *κείνης* A.

929. *ἠν*: so CM (*ἦν*): *εἰ* Maass with A Philop.

κεν: so CM Philop., Maass; *και* A.

930. *αλλοις*, as originally written here, is read by Maass with C &c., and Avienus; *αλλοι δ'*, the corrector's reading, is that of AM and Schol.

1808. PLATO, *Republic* viii.

Width of column 4·5–5 cm. Late second century. Plate IV (Cols. i–iii).

Remains of the upper parts of five narrow columns which are successive but for the loss of one column between the third and fourth; the original length of the columns was approximately double the amount preserved. The text is well written in good-sized uncials of the sloping oval type, in which the smallness of *ε*, *θ*, *ο*, *σ* is in marked contrast to the breadth of the square letters *η*, *μ*, *ν*, *π*; their

date is more probably second century than third. Single points in the high and middle position are used as stops, as well as a colon, which serves both for punctuation (iv. 5) and to mark a change of speaker, in combination with paragraphi (v. 13); a short blank space is sometimes employed instead for the same purposes (iii. 10, v. 14). One instance occurs of a rough breathing, due very likely to the corrector whose hand is in evidence here and there and who may also have been the author of at any rate most of the marginalia, which are the interesting feature of this papyrus. Cols. i–ii covered the famous passage 546 b–c describing the Platonic Number, and the margins contain a quantity of explanatory annotations, for the most part well preserved, but rendered difficult by the frequent use of tachygraphic symbols, the interpretation of which is not always clear. The writer is strangely inconsistent and seems sometimes to have dropped into short-hand almost unawares, e. g. in Col. i, marg. 8 it is not easy to see what was gained by a tachygraphic η in $\iota]\sigma\tau\eta\sigma\iota\nu$. In the existing scarcity of material for the study of early Greek tachygraphy this well-dated specimen, exiguous though it is, has a value. The two columns have been printed, so far as exigencies of type permit, as they stand, and a reconstruction is attempted in the commentary; the exact forms of the symbols can be better followed in the accompanying facsimile (Plate IV). With regard to the matter of the notes, to the elucidation of which Prof. A. E. Taylor has kindly contributed, there is a noteworthy coincidence with Dercylides, the earliest writer whose view about the numbers reached is given by Proclus in his commentary on the *Republic*: see Col. ii, marg. 12–13, n. The annotator's interpretation of the mathematics would therefore appear to be based, directly or indirectly, upon Dercylides, and thus gains considerably in interest; cf. Col. i, marg. 9–10, n., where a further small point of contact with οἱ περὶ Δερκυλίδην is observed.

In its testimony for the text of Plato the papyrus is undistinguished; some inaccuracies have been corrected by the second hand, which has introduced a novel variant in Col. ii. 8.

Col. i. Plate IV.

γεν]νη	546 b	
[σουσι παιδα]ς		
[ποτε ου δεον ε]σ		

Col. ii. Plate IV.

] . ι μη [. . . . .] ισομη[κ		1
]ηδε[.] . [. . .]ω λ]πεσθ μο[ναδι?		2
] . . [.] . [.] . εχει τετραγων° αριθμος [		3
] . ε ου το σχημα\\c ⌣ Μενωνι ε[ε		4
τ]ο διπλασιον απο δ'με' γ' [		5
[μηκη με]ν τη[ι	546 c	
πρ[ομηκη] δ[ε		
εκατ[ον με]ν αρι		

[τι δε θειωι με]ν
[γεννητωι περι] κοσμω . [. .] 1
]μ' αυ⌐ επ̣[.]ν̄ α 2
[οδος ην αριθμος]α̣ 3
·ᾱω̄·
[περιλαμβανει] Ηρακλειτ ετη μ 4
] τελ]⌐ οτ' ε' | 5
[τελειος ανθρω]ω̣ κ^ι τρ̣ ο θ^ς ωρ̄ 6
] ο̣τ̣ι̣ σ' ϩ πλανητας 7
[πειωι δε εν ωι]στ/σιν 8
[πρωτωι αυξησεις] δυναμεν⌐ ⌐ ϋπο 9
] τεινουσας 10
[δυναμεναι τε και]
⌐ αλλ⌐ π̣λ̣ευρ⌐ 11
[δυναστευομενα]ι̣ ορθην \ βασιν 12
[τρεις αποστασεις] δ̣̄• ορ° γ̄ αποστα 13
σεις εχουσι ϩ ον 14
[τετταρας δε ορ]ους δ̄ κ]ονες τ° 15
[λαβουσαι ομοιο]υ ορι[ο] επιφερϩ 16

. . . . . .

θμων α[πο δ]ια
ρη^τ αριθ^μ ο πλευ 6
μετρων [ρη]των ραν εχ^ω 7
πεμπαδ[ος] δεο
λειπ]• μονα 8
μενων [ενο]ς εκα δι ⌐ πλευρ' μ̄η̄ 9
ου αρρη^τ ϲ ν̄ ου ∟ 10
στων· αρρη[τ]ων εισι π^λ 11
–⌣ κ̄ζ̄ γ^ι ημε^ρ 12
δε δυειν [εκα]τον 'Ζφ̄ ∟^κ –⌣ γ^υν 13
τρι]αδος·
δε κυβω[ν] ξυμ
πα[ς] δε ου[τ]ος ὁ αρι
θμος γ[ε]ωμετρι
ι
κος τουουτου κυ
ριος [αμεινονων
τε κ[αι χειρονων

. . . . .

Col. iii. Plate IV.

[λ]ειν [φυλακες ον 546 d
τες π[αρ ελαττον
του δε[οντος ηγη
σαμενο̣[ι τα μου
σικης δ[ευτερον
δε τα γυ[μναστι
κης οθεν [αμου
ι
σοτερο[[ν]] υ̣[μιν γε
νησον[ται οι νε
οι εκ̣ [δε τουτων αρ

χον[τες ου πανυ
φυλ[ακικοι κα
ταστ[ησονται
προς τ[ο δοκιμα
ζειν [τα Ησιοδου
τε κα[ι παρ υμιν
γενη [χρυσουν τε
και [αργυρουν και
χαλ[κουν και σιδη

. . . .

Col. iv.

πλουσιω[[ι]] τας ψυ
χας· επι την αρε
τ
χην και την αρ
κατα
χαιαν αποστα
σιν ηγετην: βι

Col. v.

νυ μεν ο[υν: με
ταβησετα[ι μεν
δη ουτως [μετα
βασα δε πως [οι
κησει· η φαν[ε
ρον οτι τα μ[εν

αξομενων δε
και αντιτεινον
των αλληλοις εις
μεσον ωμολογη
σαν· γην μεν
και [οικ]ιας κατα
[μ]ε
νειμανους ἰδιω
[σασθ]αι· του[ς δε 547c
[πρι]ν φυλατ[το
[μενο]υς ὕπ [αυ
. . . .

μιμησεται τ[ην
προτεραν π[ολι
τειαν τα δε τ[ην 547d
ολιγαρχιαν· [α
τ εν μεσω[ι ουσα
το δε τι [κ]αι αὐτης
εξει [ιδι]ον: ου [
τως εφη[[ι]] ουκο[υν
[τω]ι [με]ν τιμα[ν
. . . .

Col. i, marg. 1. Perhaps *κοσμωι*, the word in any case being explanatory of *θειωι γεννητωι*. The two following lines, at the beginnings of which, to judge from the notes below, two or three letters may be lost, are obscure. *μ′*, if right, should = *μέν* or *-μεν*, and the next word may be a form of *αὐτός*, perhaps *αὐτόν*: tachygraphic *τ* becomes a vertical stroke, and \ = *ον*, and the combination of these might produce something like the symbol in the text, though different from that e. g. in Wessely, *Ein System der altgr. Tachygraphie*, Plate II. 9. 5. Further on, *ν* is surmounted by a small semicircle (perhaps incomplete), which may represent *ο* or *ω*.

4. The collocation of figures after *ετη* is peculiar. If *μ* = *μυριάς*, since the *ω̄* is written above and connected with *ā* by enclosing dots, it would seem natural to suppose that the number meant is 1,800 × 10,000. On the other hand *ā* ought to mean 1, not 1,000, and seeing that, as Prof. Taylor observes, the value 10,800 is assigned by some writers to the 'great year' of Heraclitus (cf. Censorinus 18. 11), there is a probability that *μ̄ω* should have been written.

5–8. These four lines, which appear to be in a different hand from that of the rest of the marginalia, are an explanation of *τέλειος ἀριθμός*, but are not easy to interpret. Perhaps *τέλ(ει)(ος) ὅτ(ι) ἐ(ν) [αὐτ]ῷ κα(τὰ) τρ(οπὴν) ὁ θ(εὸ)ς ὥρι(κεν) ὅτι σ(ύν)π(αντας) πλανητὰς [ἀποκ(αθ)ί-στησιν* may approximate to the sense, though there are several points here which are unsatisfactory. At the end of l. 5 a short vertical stroke, which might be read as *ι*, remains unaccounted for. Can *ἑ(ν)ι[αυτ]ῷ* be meant? But the order is not in favour of this. In l. 7 *σ′* is a recognized abbreviation of *σύν*, and *σ(ύν)π(αντας)* would be unobjectionable but for the occurrence in l. 14 of a similar curved symbol which remains unexplained. In l. 8 *ἀποκαθίστησιν* is the compound expected, but this will presuppose considerable irregularity at the beginnings of the lines. Taylor suggests that *οτ′ ε′* may stand for *ὁ τ(έλειος) ἐ(νιαυτός)*, followed by *ἐ(ν) ᾧ*: such drastic abbreviation, however, seems hardly possible, especially as the word *ἐνιαυτός* does not actually occur in the text.

9–10. *δυναμέν(ας) (τὰς) ὑποτεινούσας*?: a similar sign represents *ας* in Wessely, *op. cit.* Plates I. 2. ii. 2, III. 10. 1. That the same symbol should stand for both *-ας* and *τάς* is not a serious objection, since there are analogies for this in tachygraphy, and the alternative *δυνάμεν(αι) (αἱ)* not only necessitates the alteration of *υποτεινουσας* but also involves a similar incongruity in ll. 11–12, where the same sign occurs in conjunction with accusatives. Why, however, that case was used in these two places remains obscure. For the substance of the

note cf. Alex. Aphrod. *In Arist. Met.* A 8. 990 a 23 of the Pythagorean triangle *ἐπεὶ τοίνυν ἡ ὑποτείνουσα ἴσον δύναται ἀμφοτέραις ἅμα, διὰ τοῦτο ἡ μὲν δυναμένη καλεῖται, αἱ δὲ δυναστευόμεναι*, and Dercylides *ap.* Proclus, *In Remp.* ii, p. 25 (Kroll) *τῶν μὲν περιεχουσῶν τὸν πρῶτον ἐν συμφωνίᾳ λόγον ἐχουσῶν* (i. e. 4 : 3), *τῆς δ' ὑποτεινούσης ἡ* (*sic* : *exspectas* διπλάσιον, Kroll; but what is expected is surely *ἴσον*) *δυναμένης ἀμφοῖν*.

11–12. (*τὰς*) *ἄλλ(ας) πλευρ(άς)*, referring to *δυναστευόμεναι*; cf. the passage from Alex. Aphrod. quoted in the preceding note. In the next line the *ἄλλαι πλευραί* are more closely defined as the *ὀρθή* and the *βάσις*, the perpendicular and the base of the triangle. For the symbol interpreted as *ας* or *τάς* cf. n. on ll. 9–10 above. The sign ⟍ ordinarily means *εἶναι*, and also represents *ον*, but these would be out of place here, where *καί* is desirable. Cf. ii, marg. 4.

13–16. *δ̄ ὅρο(ι) γ̄ ἀποστάσεις ἔχουσι . . . δ̄ κ(εί)ονες τὸ ὅρι[ο(ν)] ἐπιφέρ(ουσι ?)*. For the high dot at the end of the first word of the note cf. Col. ii, marg. 8, where a similar mark occurs above *λείπ(ει)*. Possibly there was a corresponding mark in the text. The latter part of the note is obscure. In l. 14 the symbol before *ον* is like that in l. 7 above, which may represent *π*. *ον* seems to be a termination rather than the relative, which would lack an antecedent, and also a governing verb, if *τὸ ὅρι[ο(ν)]* is the object of *ἐπιφέρ(ουσι)*. With regard to this verb, the plural termination is demanded by *κίονες*, and the symbol at the end has a smaller and more rounded top than that standing for *ει*. The introduction of *κίονες*, as a synonym apparently of *ὅροι*, is hardly helpful.

Col. ii. 3. *εκατ[ον*: so A^2M Proclus; *ἕκαστον* AFD.

7. The v. l. *εκαστου* superscribed by a second hand is unrecorded.

9. *δυειν*: so AD; *δυοῖν* with others Burnet.

11. *ο* after *ου[τ]ος* has been cancelled by a dot placed above; *οὗτος ἀριθμός* MSS.

13. *υ*, which was originally written in place of *ι*, was presumably cancelled, but only the top is preserved; the correction may be by the original hand or the corrector.

Col. ii, marg. 1–5. This mutilated note refers to ll. 4–8 of the text, the value of *ἀριθμῶν ἀπὸ διαμέτρων ῥητῶν πεμπάδος* being explained by the aid of diagrams. The 'rational diameter of 5' means the rational number nearest to the diameter of a square, the side of which is 5. This diameter is $\sqrt{50}$ (*Euclid* i. 47), to which the nearest rational number is 7. The number 48 in ll. 1 and 9 marg. is of course arrived at by subtracting 1 (*δεομένων ἑνός* ll. 6–7, *λείπ(ει) μονάδι* marg. 8) from the square of 7 (*ἀριθμῶν ἀπὸ διαμέτρων* ll. 3–4). In marg. 2 perhaps *προμήκ]η δέ* should be restored, and *τ]ῷ̣* before *λ(εί)πεσθ(αι)*: for *μο[νάδι* cf. marg. 8. In marg. 4 something like *ὡς ἐν τῷ̣ Μένωνι* seems required, and the symbol before *Μενωνι*, which recurs in marg. 12–13, no doubt represents *τῷ̣*; cf. e. g. Wessely, *op. cit.* Plate II. 7. 2, where the sign for *τω* is analogous, though the straight stroke is diagonal instead of being horizontal. Whether the preceding curved sign, which resembles a sigma (cf. ii, marg. 10), could represent *ἐν* is doubtful; at any rate the previous group is not in the least like the tachygraphic symbol for *ὡς*. The passage of the *Meno* referred to is 85 b *ἀπὸ τῆς διαμέτρου . . . γίγνοιτ' ἂν τὸ διπλάσιον χωρίον*. In l. 5 l. *ἀπὸ δ(ια)μέτ(ρου) γί(νεται)*. Of the following diagram only a small part is preserved, and its nature is not clear; there seems to have been more than a square with a diagonal.

6–7. It would be natural to expand this note *ῥητ(ὸς) ἀριθμ(ὸς) ὁ πλευρὰν ἔχω(ν)*, but as this is an obviously incorrect definition of a finite number, Taylor suggests that *ῥητ(ὸν)· ἀριθμ(ός) κτλ.* is meant, 'the square of a "rational diameter" is a square number', which is less tautologous in Greek than in English, but might have been more clearly expressed as *ἀριθμὸς ἀπὸ ῥητῶν ὁ πλευρὰν ἔχων*. Cf. marg. 10–11.

8–9. *λείπ(ει) μονάδι, εἰ πλευρ(ὰ) μη*. These words seem intelligible only if *πλευρ(ά)* here

is taken as referring to the side of the oblong; 'it is less by a unit, if the side = 48 (×100)'. This is certainly not very satisfactory, and there is something to be said for Taylor's proposal to insert $\bar{\epsilon}$ before $\overline{\mu\eta}$: 'it is less by a unit; i.e. if the side is 5, the number will be (49 − 1 =) 48'. But emendation of this kind is better avoided, if possible. Cf. marg. 1–2, where there was a somewhat similar note.

10–11. *ἀρρητ(ῶν ?) (δέ ?)· ν̄, οὗ (οὔκ) εἰσι πλ(ευραί)*. It seems simplest on the whole to regard the first two words of this note as a lemma from the Platonic text; cf. *ῥητ(ῶν ?)* in marg. 6. The curved symbol is rather like that in marg. 4, but some part may be lost in a hole in the papyrus, and at any rate the head differs in having a downward bend. With regard to *(οὐκ)*, the usual tachygraphic equivalent of *ου* is an upward curve, but this sometimes degenerates into a straight stroke, as e. g. in Wessely, *op. cit.* Plate III. 10. 1.

12–13. *(τῷ) κ̄ζ̄ γί(νονται) ἡμέρ(αι) ϡ̄ζ̄φ̄, ἀκ(ολούθως ?) (τῷ) γυν(αικείῳ)*. In this note the number 27 appears to have been connected with the female *μηνιαῖον*. For the symbol for *τω* cf. marg. 4 above and n. *ad loc.*; if that is right, the group next to the figures in l. 13 must govern the dative, and hence *ἀκ(ολούθως)* is suggested. In the number *ϡ̄ζ̄φ̄* the first figure might be taken for 'A, but is no doubt 'Z, since, as Taylor points out, 7,500 is given as the value of one of the *ἁρμονίαι* by Dercylides *ap.* Proclus, *In Remp.* ii. 25 (Kroll) *ὁ μέν ἐστιν ὁμοιότητι φίλος, ὁ ρ̄, ὁ δὲ ἀνομοιότητι, ὁ ο̄ε̄, καὶ ὁ μὲν ⟨γεννᾷ⟩ τοιοῦτον ἄλλον τὸν μύρια, ὁ δὲ ἀνόμοιον μετ' ἐκείνου τὸν ϡ̄ζ̄φ̄*. Proclus obtains the number *ο̄ε̄* by the addition of *κ̄ζ̄* and *μ̄η̄* (ii. 36 sqq.), but whether he is here following Dercylides he does not say.

Col. iii. 8. *υ[μιν γε]νησον[ται*: the vestige before the lacuna and the arrangement of the lines makes the reading practically certain; *γενήσονται ὑμῖν* (FDM, Burnet) or *ἡμῖν* MSS.

10. *εκ*: or perhaps *εγ*.

Col. iv. 2. *αρχην* was first written (no doubt owing to the following *αρχαιαν*) the *ε* having been inserted at the same time as the *τ* over *χ*, which has not been deleted.

4. *καταστασιν*, as amended, is the ordinary reading.

12. To which hand the insertion of the missing syllable is due is uncertain.

Col. v. 1. *με]ταβησεται*: so AM; *μεταβηθήσεται* D, *μεταθήσεται* F.

14. The superfluous *ι* adscript has been crossed through and a dot was also placed above it.

15. *τ̈ω]ι*: so A, Burnet; *τό* FD. The vestige of the *ι* is very slight, but the reading is confirmed by the spacing.

1809. PLATO, *Phaedo*.

11·3 × 11·7 cm. Early second century.

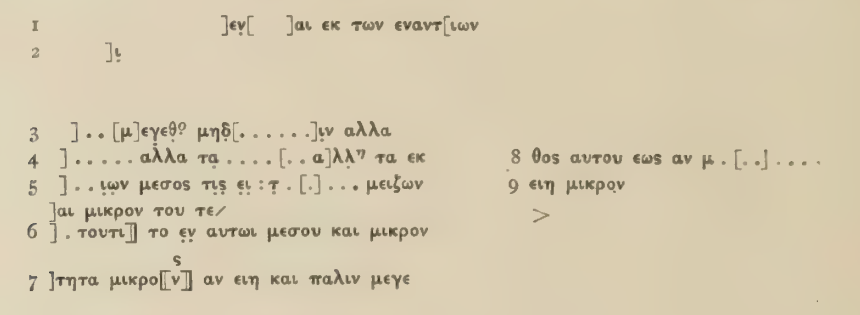
This fragment contains parts of three columns, of which the second, so far as it goes, is in fair preservation, but rather more than half the lines are missing at the foot. The hand is a small upright uncial of neat appearance, suggestive of the Trajan-Hadrian period. Vertical strokes are often finished at the base with a small hook or flourish which sometimes curves back to the perpendicular, e. g. in l. 13 the *τ* of *εναντιων* has the peculiar form *ϝ*. Besides stops in the high and middle positions a colon, as in **1808**, is used for punctuation, this latter and perhaps the others also being apparently by the original hand. Paragraphi

denote alternations in the dialogue; whether they were accompanied by a colon, as usual, does not appear. Accents and breathings have been inserted here and there, more probably than not after the text was written; they may be due to the hand which has added some notes in a small second-century cursive in the upper margin. Though the general purport of these annotations is clear they are obscured by mutilation, and it is a matter of doubt to which lines precisely they referred. Possibly the symbols in the margin of Col. iii were intended to mark the place of other notes which have been lost.

The text is a good and interesting one, of the eclectic type frequently met with in papyri. Of the four readings in which the papyrus agrees with TW against B, three are accepted by Burnet (whose edition is the basis of the collation given below) and the fourth (iii. 13 ἔφη, ὦ Κέβης for ὦ Κέβης, ἔφη) may be right; on the other hand, in ii. 14 it agrees with B² in καίτοι οὔτι against the inferior καὶ τοιοῦτό τι of BTW, and in ii. 12 has the preferable οὐδέ of BT against οὔτε of B²W.

1]εν̣[ ]αι εκ των εναντ[ιων
2]ι̣

3] . . [μ]εγεθ̣ο̣ μηδ̣[. . . . . .]ι̣ν αλλα
4] . . . . . αλλα τα̣ . . . . [. . α]λλ̣η τα εκ
5] . . ι̣ω̣ν μεσος τι̣ς̣ ε̣ι̣ : τ̣ . [.] . . . μειζων
]αι μικρον του τε/
6] . τουτι]] το ε̣ν̣ αυτωι μεσου και μικρον
ς
7]τητα μικρο[[ν]] αν ειη και παλιν μεγε



8 θος αυτου εως αν μ . [. .] . . . .
9 ειη μικρο̣ν
>

Col. i.	Col. ii.	
] . η̣	απολωλεναι : υπομενον δε	102 e
] . .	και δεξαμενον την σμικρο	
] . ο̣	τητα· ουκ εθελειν ειναι ετε	
]ε̣ >	ρον η ὁπερ ην : ωσπερ εγω· δε	
] .	ξαμενος και υπομεινας την	
] . οσ	σμικροτητα· και ετι ών ὁσπ[ερ]	
]α̣	ειμι ουτος ὁ αυτος· σμικρος	
]	ειμι· εκεινο δε ου τετολμ[η	
]α̣	κεν μεγα όν σμικρον ειν[αι	
] .	ως δ αυτως και το σμικρον [το	
] . :	εν ημιν· ουκ εθελει ποτε μ[ε	
]	γα γιγνεσθαι ουδε ειναι· ου[δ	

] αλλ ουδεν των εναντιων ετ[ι
]. ὁν ὁπερ ην· αμα τουναντι[ον
15]. 15 γιγνεσθαι τε και ειναι: αλλ η̣ [103
. . . τοι απερχεται· η απολλυται [
εν τουτωι τωι παθηματ[ι
[πανταπ]ασιν εφη ο Κεβ[ης
[ουτως φα]ινεται μ[οι και
20 [τις ειπε τ]ων παρο[ντων α
[κουσας οστι]ς δ ην [ου σα
. . . . . .

Col. iii.

[των εχοντων τα εναντια ε]
λε[γομεν επονομαζοντες
αυτα τη[ι εκεινων επωνυμι
αι· νυ[ν δε περι εκεινων αυτων
5 ων [ενοντων εχει την επω
νυμια[ν τα ονομαζομενα αυ 103 c
τα δ εκε[ινα ουκ αν ποτε φαμεν
εθελησ[αι γενεσιν αλληλων
δεξασθα[ι και αμα βλεψας προς
10 .·. τον Κεβη[τα ειπεν αρα μη που
εφη ω Κεβης κ[αι σε τι τουτων
εταραξεν [ων οδε ειπεν ου
∪ δ̄ αυ εφη ο Κεβ[ης ουτως εχω
καιτοι ὁυτι [λ]ε̣γ[ω ως ου πολλα
15 μ̣[ε ταραττει συνωμολογη
[—]
\ κ̣α̣[μεν
. . . . . .

Marginal note. 1. The letters]εν[are on a small detached fragment which seems to belong to this line, though whether it precedes or follows]αι εκ των εναντ[ιων is doubtful.

4. It is not clear whether the interlinear η signifies an abbreviation (ἀλλή(λ . .)?) or was added by way of correction; possibly there is a second letter (ς?); and perhaps a double dot should be recognized between the]λλ (or λα) and τ, as apparently also in l. 5.

5. ενα]ντιων is possible, though the vertical stroke before ι is rather long for τ and

would better suit e. g. ρ; but εκ | [των ενα]ντιων is unlikely, since ll. 6–7 indicate a longer line. ει : τ cannot be ειη apparently.

6. . τουτι is crossed through and]αι μικρον του τε / inserted above it, probably by the same hand. A very unintelligible collocation is left.

Col. i. This column would be expected to begin about 102 b 5, but the scanty remains are not easy to identify. The best point of departure is l. 6] . ος, followed by]α (or]λ) in l. 7. Φαιδω]νος | [δε ελαττω λεγεις ταυτ]α (T for τότ(ε)) could here be read, but the vestiges of ll. 1–4 do not seem to bear out this identification. b 6 μεγε]θος and b 8 η] δ ος are unsuitable, and though c 4 π]ρος is possible,] α|ληθη would give too short a line. The double dot in l. 11 is not of much assistance, since this may represent either a stop or a change of speaker; cf. int.

ii. 6. οσπ[ερ] : ὥσπερ W.
8. εκεινο : so B^2TW ; ἐκεῖνος B.
ου : so B^2TW ; om. B.
10. ὡσαύτως T.
12. γενέσθαι W.
ουδε : so BT ; οὔτε B^2Wt.
13. ετ[ι | ον : so TW ; αἴτιον B, and W *v. l.*
14. αμα : the μ has been altered, whether by the original or a later hand is not clear ; αλλα was apparently first written.
19. The first ι of φα]ινεται is under ι of [πανταπ]ασιν in the line above and τ of τωι in l. 17, so that [ουτω φα] is hardly enough for the lacuna, which may, however, be sufficiently filled by writing ουτως or ουτωι.

iii. 9. Whether the papyrus had προς or εις is of course not determinable ; the same remark applies to ου|δ or ο | δ in l. 12.
10. The meaning of the marginal symbol, consisting of three heavy dots in the form of a pyramid, is unknown ; it may refer to a lost marginal note.
11. εφη ω Κεβης : so TW ; ὦ Κέβης ἔφη B, Burnet.
13. In the margin opposite this line there is a small circular mark like the sign for short quantity.
14. καιτοι ουτι : so B^2 ; καὶ τοιοῦτό τι BTW.
16. The marginal sign is on the broken edge of the papyrus and may be incomplete ; here, too, the meaning is obscure.

1810. DEMOSTHENES, *Olynth.* i–iii, *Phil.* i, *De Pace.*

Width of column 6–6·5 cm. Early second century. Plate IV (*Phil.* i, Fr. 15).

These fragments, covering the first five speeches of Demosthenes, are written in a graceful round hand similar in type to that of the British Museum Hyperides (cf. also e. g. **220**), though more ornate and regular ; it may go back to the end of the first century, but more probably is to be assigned, like the Hyperides, to the earlier decades of the second. None of the columns is complete, but they consisted of about 33 lines apiece, with a broad margin both at the top and bottom,

and the height of the roll must have approximated to 30 cm. Short lines are filled by the common angular sign. Paragraphi are used for purposes of punctuation, and the letter following the pause is sometimes slightly postponed; points in the high and medial position are also employed, though some of these look like later additions. A later hand is also responsible for one or two small corrections, for the coronis at *Olynth.* iii. Fr. 5. ii. 10 and the mark of elision in *Phil.* i. 15. 17.

The text is on the whole a good one, of the usual 'eclectic' kind. Peculiar variants (*Olynth.* ii. Frs. 14–18. 19, 22, *Olynth.* iii. 7. 2–3, *Phil.* 17. 4–6, 21. 3–5) are unimportant, and there is no tendency to depart from the tradition of the MSS. Of these S, by common consent the best, is often supported, in several places against all other testimony (*Olynth.* ii. Frs. 9–11. i. 3, Frs. 12–13. 5, 12, *Phil.* 4. 1, 27. 2, *De Pace* 2. i. 6, 22); in *Phil.* 11–13. ii. 5 a vulgate spelling has apparently been converted later to that of S. On the other hand agreements with the readings of other MSS. against S are not uncommon (*Olynth.* ii. Frs. 2–3. 11 (= YOF), 9–11. i. 2, 14–18. 1, *Olynth.* iii. 5. ii. 19 (= A), *Phil.* 4. 2 (= Y), 5–6. 15 (= FB), 11–13. i. 10, ii. 4, 14. 1, 10, 18–20. 10 (= YO)).

In the transcription given below, lines in minor pieces have been completed for the sake of convenience in reading, but in such cases the division of lines adopted is often quite hypothetical. In consequence of the fragments being so widely scattered over five speeches identification of small scraps is difficult, and a number of these have not been printed.

Olynth. i.

Fr. 1.

. . . . . .
[τ]ε τ̣[ουτων ενι τωι πρωτωι § 9
πρ[οθυμως και ως προση
κοι̣ [εβοηθησαμεν αυτοι ραι
ον[ι και πολυ ταπεινοτεροι
νυν [αν εχρωμεθα τωι Φιλιπ

Fr. 2.

[βουλου εγω] δ ουκ αγν[οω § 16
[μεν ω ανδρες] Αθηναιο[ι τουτο
[οτι πολλακις] υμεις ου τ[ους
[αιτιους αλλα τους] υ̣[στατους
. . . . . .

Frs. 3–4.

[λιππον λαμβα]νειν· ει δε το̣[υ
7 lines lost
[μους ηδιον αν και ελευ]θε § 23
[ρους η δουλους ειναι και] γαρ

[χουσαν και την ο]ικεια[ν ταυ
[την αδεως καρ]πουμεν[οι
[αν δ εκεινα Φιλι]ππος λα[βηι
τις αυτον κωλυσει δευρ[ο βαδι
ζει[ν]· Θηβαι[οι μη] λει[αν πι § 26

[αηθεις κατακουειν τιν]ος
. . . . . .

Frs. 5–7.

. . . . . .
ναιοι μ[η]δε του[θ υμας λανθα § 25
νετω οτι νυν αιρ[εσις εστιν
υμιν πο[τ]ερ υμας ε[κει χρη
πολεμε[ιν] η παρ υμ[ιν εκει
5 [νον]· εα[ν μ]εν γαρ α[ντεχηι
[τα των Ολυ]νθιων υ[μεις εκει
[πολεμησετε] και την [εκεινου
[κακως ποιησετε την υπαρ]
κρον [ει]πει[ν ηι και] συνει[σ
15 βαλουσιν [ετοιμως α]λλ[α Φω
κεις οι τη[ν οικειαν ουχ] οιοι
τε οντε[ς φυλαττειν α]ν μη
[βο]ηθη[σηθ υμεις η αλλος
τις αλλ ω [ταν ουχι βουλησε
20 ται· των α[τοπωτατων μεν
ταν ειη ει [α νυν ανοιαν οφλι
σκανων [ομως ε]κ[λαλει ταυ
τα δυνη[θ]ει[ς μη] πρα[ξει αλ
λα μη[ν] ηλικ[α ε]στιν [τα δια
25 φορα ενθα[δ η] εκει π[ολεμειν
ουδε λογου π[ρο]σδε[ιν ηγου

Fr. 8.

. . . . .
] πολ § 28
[λων ων καλως ποιουν]τες
. . . . .

Fr. 1. The identification of this fragment is made with hesitation, since the reading *προσῆκον* in place of *προσῆκεν*, though intelligible, is unattested, and it is not clear that any letter preceded *ε* in l. 1; on the other hand, the fact that l. 5 is apparently the last of a column affords some confirmation, since the end of a column is expected at about this point, and no other suitable position for the fragment has been found in these five speeches.

Frs. 3–4. 11.]ο is only a shade to the right of]γ and]θ in the preceding lines, and the omission of *του* before *κατακουειν* (so Bl(ass) with Liban.) seems probable.

Frs. 5–7. 12. *βαδι]ζει[ν]*: so MSS., Liban.; *βαδίζοντα* Bl. with Rh. Gr. ii. 679 &c.

13–14. The papyrus seems to have had the ordinary reading. Dindorf read *οἱ* (so Baiter) *εἰ* (so two MSS.) *μή*, omitting *ἤ* with Rh. Gr. ii. 679 &c. Bl. similarly omits *ἤ*, inserting a sign of interrogation after *εἰπεῖν*.

15. Bl. brackets *ἑτοίμως* following Rh. Gr. v. 36, vii. 941.

17. *ὄντες* is bracketed by Bl. following Rh. Gr. iv. 739.

24. *γ* seems to have been omitted after *ηλικα*, as in u (Coisl. 324).

Fr. 8. The length of l. 2 appears to suit this passage better than § 15 *πολ|λῶι φανῶμεν ἐρραιθυμηκό]τες*, but the identification is not certain.

Olynth. ii.

Fr. 1.

[επι] πολλων μ[εν αν τις ιδειν § 1
[ω ανδ]ρες [Αθηναιοι
. . . . . .

Fr. 4.

. . . . . .
] . . [. . . . . § 13
[ταυτ εθελη]σ[ηθ] ως π[ροσηκει
[και δη περαιν]ειν ου μ[ονον
[ω ανδρες Αθ]ηναιοι τ[α
. . . . . .

Frs. 2, 3.

[καπιο]ρκουντ[α και ψευδο § 10
[μενον] δυνα[μιν βεβαιαν
7 lines lost
[και πλοι]ου κα[ι των αλλων
[των τοι]ουτων [τα κατωθεν ισ
[χυροτε]ρα ειν[αι δει ουτω
[και των] πραξ[εων τας αρχας
[και τας υ]ποθε[σεις
. . . . . .

Frs. 5–6.

. . . . . .
[σκεψαιτ ου χαλεπως οι δ[ε § 17
[δη περι αυτον οντες ξενοι
[και πεζεται]ρο[ι] δοξαν μεν
[εχουσιν ως] ε[ι]σιν θαυμαστ[οι
[και σ]υ[κεκ]ροτ[η]μ[ε]ν[οι τα
[του] πολεμου· ως δ εγω τω[ν
[εν] αυτηι τηι χωραι γεγενη [
[μενων τινο]ς ηκουο[ν αν
4 lines lost
λεμ[ου και αγωνων τουτους § 18
μεν [φιλοτιμιαι παντας απω
θειν [αυτον εφη βουλομε
νον [πανθ αυτου δοκειν ει
ναι τα[ργα προς γαρ αυ τοις
αλλοις [και την φιλοτιμιαν

Frs. 7–8.

[ανυπερβλητ]ον ειν[αι ει
[δε τις σωφρ]ων η δικαιος
[αλλως την κα]θ ημεραν ακρα
[σιαν του βιου και μ]εθην και
[κορδακισμου]ς ου δυναμε
[νος φερειν π]αρεωσθαι και
[εν ουδενος ει]ναι μερει
[τον τοιουτο]ν λοιπους δη § 19
[περι αυτον ει]ναι λιστας›
[και κολακας κα]ι τοιουτους
[ανθρωπους οιο]υς μεθυσθεν
[τας ορχεισθαι τοι]αυτα οια›
[εγω νυν οκν]ω προς υμας
[ονομασαι δηλ]ον δ οτι ταυ
[τ εστιν αληθη] και γαρ ους
[ενθενδε παντες απ]ηλαυ
7 lines lost
ποιου[σιν ενεκα του γελασθη
ναι το[υτους
. . . . . .

Frs. 9–11. Col. i.

. . . . . .

το]ις σωμασιν § 21
[ημων τεω]ς μεν αν ερρω[με
[νος ηι τις] ουδεν επαισθα
[νεται επα]ν δ αρρωστημα
[τι συμβηι π]αντα κειν̣ειται·
[καν ρηγμα κ]αν στρεμμα [καν
[αλλο τι των υπ]αρχοντων ›
[σαθρων ηι ου]τω και των πο
[λεων και των] τυραννων
[εως μεν αν εξω] πολεμω ›
7 lines lost § 22
νομ[ιζει σωφρονος μεν
ανθ[ρωπου λογισ]μωι χρη
ται· μ[εγαλη γαρ ρο]πη μαλ
λον [δ ολον η τυχη] παρα παν
τ ε[στι τα των ανθρ]ωπων

Fr. 11. Col. ii.

. . . . . .

δ[ικαιων αντηρατε και πολ § 24
λ ι̣[διαι

Frs. 12–13.

. . . . . .

[ει μηδεις υμω]ν ω α[νδρες Α § 25
[θηναιοι] δυναται λο[γισασθαι
[ποσον π]ολεμειτε χρ[ονον Φι
[λιππω]ι και τι ποιο[υντων
[υμων] ο χρονος δι̣ε[ληλυθεν ου
[τος ισ]τε γαρ δηπο[υ τουθ οτι
[μελλο]ντων υμων [ετερους
[τινας] ελπιζοντ[ων πραξειν
[αιτιωμ]ενων αλ[ληλους
[κρινοντων παλιν ελπιζον]
[των σχεδον ταυθ απερ] νυν̣[ι
[ποιουντων απας ο χ]ρονος
[διεληλυθεν ειθ ουτω]ς αγνω § 26
[μονως εχετ ω ανδρε]ς Αθη

Frs. 14–18.

[γεγον]ε̣ν̣ δ̣[ια των αυτων του
[των ελ]πιζ[ετε πραξεων
[εκ φαυλ]ω̣ν̣ [αυτα χρηστα γε
[νησε]σθαι· αλλ ου[τ ευλογον
ο̣υ̣[τ εχο]ν εστιν [φυσιν τουτο
γε· π[ολυ γαρ] ρ̣α̣[ιον εχοντας
φυλα[ττειν η κτησασθαι παν
τα π[εφυκεν νυν δ ο τι μεν
φυ[λαξομ]ε̣[ν ουδεν εστι
[υπο] του πολεμο[υ λοιπον
των προτερον κτ[ησασθαι
δε δει αυτων ου[ν ημων ερ
γον τουτ η[δη φημι δη δειν § 27
εισφερε[ιν χρηματα αυτους
3 lines lost

15 [ναιοι ωστε δι ων εκ χρ]ηστων
[φαυλα τα πραγματα της] πολεως
[καυτα] δε απ αυτ[ων των ερ
[γων κρι]νοντας τους [μεν
20 [αξιους ε]παινου τιμαν του[ς
[δ αδικουν]τας κολαζειν τα[ς
[προφασε]ις αφελειν και τ[α
[καθ υμας] ελλειμματα· ου γ[αρ
[ε]στι πι[κρ]ως εξετασαι τ[ι πε
25 [πρα]κται [τοι]ς αλλοις αν μη [πα
[ρ υμων αυτω]ν πρωτον υ[παρ
[ξηι τα δεον]τα· τ[ι]ν[ος γαρ ει
. . . . . .

Fr. 19.

. . . . . .
[μηδε] οτιουν [συμπονειν ου § 30
[χι γενη]σεται[ι των δεοντων
[ημιν] ουδ[εν εν καιρωι το γαρ
[ηδικ]ημεν[ον αει μερος ελ
5 [λειψε]ι ειθ υ[μιν
. . . . . .

Frs. 2–3. 11. *ισχυροτε]ρα*: so YOF corr.; *ἰσχυρότατα* other MSS., Bl., Butcher.

Fr. 4. This fragment is not very certainly identified.

Frs. 5–6. 1. A stop may be lost before *οι*.
2. *οντε]ς*: om. Bl. with Hermog. p. 50, Rh. Gr. vii. 607.

Frs. 7–8. 1. *τἀνδρός*, which is omitted by Bl. and Butcher with SFB, was clearly not in the papyrus.
6. *π]αρεωσθαι*: so SAFBY: *παρεωρᾶσθαι* vulg.
16. In estimating the number of lines lost below this one it has been assumed that the papyrus had *καὶ τοιούτους ἀνθρώπους*, which Bl. brackets.

Frs. 9–11. i. 2. *ημων*: so FOPQ; om. SY, Bl., Butcher.
3. The papyrus agrees with S^1 (so Bl., Butcher) in omitting *τῶν καθ' ἕκαστα σαθρῶν* which is commonly added after *ἐπαισθάνεται*.
8. Whether the papyrus had *σαθρων* (S^1 &c., Bl.) or *σαθρον* (vulg., Butcher) is indeterminable.
21. Judged by the preceding and following lines there should be eleven letters in the lacuna, and the omission of *το* before *ολον* with S and Dion. Hal. 1089 is therefore probable. Bl. follows S, Butcher the vulg.

Fr. 11. ii. The identification is doubtful; *ι|δ[ιαι . . . πολ]λα[κις* is another possibility.

Frs. 12–13. 5. *χρονος*: so S, Bl., Butcher; *χρόνος ἅπας* vulg.
7. *υμων*: so S; *αὐτῶν* other MSS., Butcher, om. Bl. with Schaefer and Cobet.
12. *απας ο χ]ρονος*: so S, Bl., Butcher; *ὁ χρόνος ἅπας* vulg.

Frs. 14–18. 1. *των αυτων . . . πραξεων*: so most MSS.; *τούτων ἐλπίζετε τῶν αὐτῶν πράξεων* S, Butcher, and Bl. with [*πράξεων*]. Cobet bracketed *τῶν αὐτῶν πράξεων*, Gebauer *πράξεων* only.
12. A high stop may be lost after *δει*.
19. *κρι]νοντας*: *κρίναντας* MSS.
22. *προφασε]ις*: *προφάσεις δ'* MSS. If *δ* were similarly omitted after *τους* (l. 20), which is quite possible, the asyndeton would balance those earlier in the sentence.

Olynth. iii.

Fr. 1.

. . . . . .
τιμ[ωρη § 1
[σασθαι Φιλιπ]πον ορω γιγνο
[μενους τα δε] πραγματα εις
[τουτο προηκ]οντα· ωσ[τ]ε [
[οπως μη πεισ]ομεθ αυτοι π[ρο
[τερον κακως σ]κεψασθαι δ[ε
[ον ουδεν ουν αλλο] μοι δο[κου
[σιν οι τα τοιαυτα] λεγοντε[ς η
[την υποθεσιν περ]ι ης βου [
. . . . . .

Fr. 4.

. . . . . .
[ροις αυτον βο]ηθειν οτι γαρ
[εις τουτο π]εριστησεται τα π[ρα
[γματα εαν τα] παροντα προω
[μεθα σχ]εδ[ον ι]σμεν απαν
[τες δ]ηπου· αλ[λ ο]τι μεν δη δει § 10
[βοηθ]ειν ειποι τις αν παντες
[εγνωκαμ]εν και [βο]ηθησομ[εν
[το δ οπως του]το λεγε· μη
[τοινυν ω ανδρε]ς Αθηναιοι
[θαυμασητε αν π]αραδοξον
. . . . . .

Frs. 2–3.

. . . . . .
[σαι] χαλεπωτατον [ηγουμαι αλλ § 3
[εκ]ε[ι]ν απορω τι[να χρη τρο
[πον ω α]νδρες Αθηνα[ιοι προς
[υμα]ς περι αυτων ειπ[ειν
[πεπει]σμαι γαρ εξ ων [παρων
[και α]κ[ο]υων συνοιδ[α τα πλειω
5 lines lost
[λο]γους υπομενειν τουτο θε
[ωρ]ουν[τας ει ταληθη λε
[γω] και δι[α τουτο ινα τα λοι
[πα βε]λτιω [
. . . . . .

Fr. 5.

Col. i.

3 lines lost § 11

αθ]ωι
[ους καθιστασιν ειτα και τ]ους
[τα δεοντα ποιει]ν βουλομε›
[νους αθυμ]οτερους ποιουσιν
[επειδα]ν δε ταυτα λυσητε και
[την του τ]α βελτιστα λεγειν οδον
[παρασχ]ητε ασφαλη τηνικαυ
τα τον γραψοντα α παντας ιστε
οτι συμφερει ζητειν πριν § 12
δε ταυτα π[ρ]αξαι μη σκοπειτε
τις ειπω[ν] τα βελτιστα ὑπερ υ
μων υφ [υ]μων απολεσθαι›
βουληςεται· ου γαρ ευ[ρ]ησετε
αλλως τε και τουτου μονου
περιγιγνεσθαι μελλοντος›
του παθειν αδικως [τι κα]κον
[τον ταυτα ει]ποντα και γραψαν
. . . . . .

Col. ii.

πρα[ξαιμεν τωι νυν τα βελτιστα § 13
ειπ[οντι ζημιαν γενεσθαι πριν
δε ταυτ ευ[τρεπισαι μηδαμως
ω ανδρες Α[θηναιοι μηδενα
αξιουτε μὴ τ[ηλικουτον ει
ναι παρ υμιν ωσ[τε τους νομους
τουτους παραβα[ντα μη δουναι
δικην μηδε ου[τως ανοητον
ωστε εις προυπτ[ον κακον
αυτον εμβαλειν [ου μην ου § 14
δ εκεινο γ υμας αγ[νοειν δει
ω ανδρες Αθηνα[ιοι οτι ψηφι
σμ[α] ουδενος αξ[ιον εστιν
αν μη προσγενη[ται το ποι
ειν εθελειν τα δοξ[αντα προ
θυμως υμας· ει γαρ α[υταρκη
τα ψηφισματα ην η [υμας αναγ
καζειν α προσηκε[ι πραττειν
η περι ων ἀν γραφ[ηι διαπρα
. . . . . .

Fr. 6.

. . . . . .
[θεις πλην μικρ]ων [εις ατα § 35
[ξιαν ανελων εις] ταξ[ιν ηγα
[γον την πολιν τ]ην α[υτην
[λαβει]ν [τ]ου στρατευεσ[θαι του
[δικαζ]ειν· του ποιειν· τ[ουθ ο
[τι καθ η]λικιαν εκαστο[ς εχοι
[και οτου] καιρος ειη ταξ[ιν ποι
[ησας ου]κ εστιν οπου μ[ηδεν

Fr. 7.

. . . . . .
ο]τι [και § 36
[τηι πολει και] απασιν ὑμ[ιν
[συνοισειν] μελλει·
]
]
. . . . . .

Fr. 1. 5. Either *πεισ]ομεθ* or *πεισ]ωμεθ* could be read.

Frs. 2–3. 4–5. Bl. brackets *περὶ αὐτῶν* and inserts *καί* before *παρών* with Isidor. x. 126.

Fr. 5. i. 11–12. The interlineated readings are those of the ordinary text.
19. *του*: so MSS. except S, Isidor.; om. Bl., Butcher with S.
ii. 5. *μη* has been cancelled by dots placed above.
12. Bl. brackets *ὦ ἄνδρες Ἀθηναῖοι.*
15. *τα*: *τα γε* MSS.
16. *υμας* is bracketed by Bl. and Butcher with Cobet.
19. *αν γραφ[ηι*: so A suppl.; *γραφείη* corr. to *γραφῇ* S, with *ἂν γραφῇ* in a late hand, *γράφει* vulg. *γραφείη* Bl., Butcher.

Fr. 6. 1. Either *μικρ]ων* (S corr. h. 1 B corr. AO, Butcher), or *μικρ]ον* S^1B^1 can be read; *μικρῷ* Bl. with Dionys.
7. Bl. brackets *τάξιν ποιήσας.*

Fr. 7. 2–3. *απασιν υμ[ιν συνοισειν*: *ἅπασι συνοίσειν ὑμῖν* MSS.

Phil. i.

Fr. 1.

. . . . . .
] *κακως τ[α] π̣ρ̣α̣[γματα* § 2

Fr. 2.

. . . . . .
[*σκοπων το τε*] *πληθος τ̣[ης υπαρ* § 4
[*χουσης αυτ*]*ωι δυναμεως* [
[*και το τα χω*]*ρια παντα απο* [
[*λωλεναι τηι πολει ορθως*] *μεν* [
. . . . . .

Fr. 3.

. . . . . .
[*δρες Αθην*]*α̣[ιοι και υμεις* § 7
επι της τοιαυτη[ς εθελησητε
γενεσθαι γνωμης νυν· ε[πει
[*δηπερ ου προτε*]*ρ̣ο̣ν̣· κα̣ι̣* [
. . . . . .

Fr. 4.

. . . . . .
δοκ̣[ουντων οικειως εχειν § 8
και π̣[ανθ οσα περ καν αλλοις
τισιν [*ανθρωποις ενι*
. . . . . .

Frs. 5–6.

. . . . . .
τοσο[υτον επειδαν απαντ α § 14
κουσητ[ε κρινατε μη προτερον
προλαμ[βανετε μηδ αν εξ αρ
[*χη*]*ς δοκ̣[ω τινι καινην παρα*
5 lines lost
10 *μενα τηι ν[υνι βοηθειαι* ·
κωλυσαι δυ[νηθειημεν αλ § 15

Fr. 7. Col. i.

. . . . . .
[*νητον εστιν ιν η δια τ*]*ον φο* § 18
[*βον ειδως ευτρεπει*]*ς υμας*
[*εισεται γαρ ακριβως*] *εισιν*
[*γαρ εισιν οι παντ εξ*]*αγγελ*›
5 [*λοντες εκεινωι παρ ημ*]*ω̣[ν*]
[*αυτων πλειους του δ*]*εοντος·*
[*ησυχιαν εχηι η παριδ*]*ων ·ταυ*

Fr. 7. Col. ii.

. .
. [
. [
σ̣[
τ̣[
5 ε̣[
τ̣[

λ οσ αν δει[ξηι τις πορισθει
σα παρα[σκευη και ποση και
ποθ[εν διαμειναι δυνησεται
τεως [αν η δ]ιαλυσ[ωμεθα πει
σθεντες τον πο[λεμον η πε
ριγενωμεθα τω[ν εχθρων
ουτω γαρ ουκετ[ι του λοι
. . . . . .

[τ αφυλακτος ληφθη]ι μηδε
[νος οντος εμποδω]ν πλειν
[επι την εκεινου χωρ]αν υμιν
[αν ενδωι καιρον τα]υτα μεν
[εστιν α πασιν δεδοχθα]ι φημι
. . . . . .

Fr. 8.

[μακρον τουτον αλλ] οσον § 21
[αν δοκηι καλως εχ]ειν εκ δια
[δοχης αλληλοις το]υς δ αλ
[λους ξενους ειναι κε]λευω
[και μετα τουτων ιππε]ας δια
[κοσιους και τουτων π]εντη
[κοντα Αθηναιους του]λαχι[σ
. . . . . .

Fr. 9.

. . . . . .
π]αντελω[ς § 23
[ταπεινην] ειναι δει πολιτα[ς
. . . . . .

Fr. 10.

. . . . . § 32
[ναι]μεθ [εκεισ αφικεσθαι δει
[τ]οινυν [
. . . . . .

Frs. 11–13.

Col. i.

εμποριων στομασι[ν ραιδι
ως [ε]σται α μεν ουν χ[ρησε § 33
[ται κα]ι ποτε τηι δυνα[μει πα
[ρα το]ν καιρον ο τουτων [κυ
[ριο]ς καταστας υφ υμ[ω]ν βου
[λε]υσεται· α δ υπαρξ[αι δ]ει πα
[ρ υ]μων [τα]υτ εστιν α εγω γε [
[γρα]φα· αν [τ]αυτ ω ανδ[ρ]ες Α
[θη]ναιοι πορισ[η]τε [τα χρ]ημα
[τα πρ]ωτον α λεγω· [ειτ]α και
[ταλ]λα παρασκευασα[ντε]ς τους
[σ]τρατιωτας τας τριηρεις του[ς]

Col. ii.

θοντα χρονον εις Λημν[ον § 34
και Ιμβρον εμβ[αλων αιχμα
λωτους πολιτας [υμετερους
ωιχετ εχων και προς τωι [
Γερα[[ι]]στωι τα πλ[οια συλλαβων
αμυθητα χρη[ματα εξελεξε
τα τελευται[α εις Μαραθωνα
απεβη και [την ιεραν απο
της χω[ρας ωιχετ εχων τρι
ηρη· υμ[εις δ ουτε ταυτα δυ
νασθε κω[λυειν ουτ εις
τους χρο[νους ους αν προ

[ιππ]εας εντελη πασαν την
[δυνα]μιν νομωι κατακλειση
[τε επ]ι τωι πολεμω[ι] μενειν
[των] μεν χρηματω[ν] αυτοι›
[τ]αμιαι και πορισ̣τα[ι γιγν]ομε›
[ν]οι· των δε πραξ[εων παρα του
[στρατηγου τον λ]ο[γον ζητουν
[τες παυσεσθε αει περι]
[των α]υ̣τ̣[ων βουλευομενοι

7 lines lost

μα̣[χων αγων και φερων τους
πλεον[τας την θαλατταν ε
[π]ειτα τ[ι προς τουτωι του
. . . . . .

Fr. 14.

. . . . . .
[ατακτα α]οριστα· α[διορθω
[τα απαντ]α τοιγαρου[ν αμα
[ακηκοαμεν] τι και τρι[ηραρ
[χους καθισταμε]ν· και το[υτοις
[αντιδοσεις ποιου]μεθ[α και
[περι χρηματων] πορου σκο
[πουμεν και με]τα ταυτα εμ
[βαινειν τους μ]ετοικους
[εδοξε και τους χ]ωρις οικουν
[τας ειτ αυτους παλ]ιν αντεμ
[βιβαζειν ειτ εν οσω]ι ταυ[τα
. . . . . .

Fr. 16.

. . . . . .
] . . [
[γης εχετα]ι· καν ε[τερωσε πατα
[ξηι τις] εκεισε εισ[ιν αι χει
θησθε βοη[θειν καιτοι τι δη
ποτε ω ανδ[ρες Αθηναιοι νο
μιζετε την [μεν των Παν
αθηναιων ε[ορτην και την
των Διονυσι[ων αει του καθη
κοντος χρ[ο]ν[ου γιγνεσθαι
αν τε δει[νοι λαχωσιν αν τε
ϊδιωτ[αι

3 lines lost

[οσ ουδ ει]ς̣ ε̣ν̣α̣ [των αποστο
[λων και] τοσουτ̣[ον
. . . . . .

Fr. 15. Plate IV.

[τουθ υβ]ρεως εληλυθεν ωσ
[τ επιστ]ελλειν Ευβοευσιν
[ηδη το]ιαυτας επιστολας›
[επιστολης α]ναγνωσις
[τουτων ω ανδρες] Αθηναιοι
[των ανεγνωσμενω]ν αληθη
[μεν εστι τα πολλα ω]ς ουκ εδει ο[υ
[μην αλλ ισως ο]υχ ηδεα ακ[ου
[ειν αλλ ει μεν] οσα αν τις υ›
[περβηι τωι λογ]ωι ινα μη λυ›
[πησηι και τα πρ]αγματα υπερ
[βησεται] δει προς ηδονην
[δημη]γορειν· ει δ η των λο
[γω]ν χαρις αν ηι μη προσηκου
[σα εργωι] ζημια γιγνετα[ι
[αισχρον ε]στι φενακιζειν [εαυ
[τους και] απαντ' αναβαλλ[ο
[μενους α] αν η δυσχ[ερη παν
[των υστερι]ζ̣ειν τω[ν εργων

[ρες] προβαλλεσθα[ι δε η βλε
[πειν εν]αντιο[ν ουτ οιδεν
[ουτ εθελει] κα[ι
. . . . . .

3 lines lost § 39
[λουθειν τοις πραγμασ]ιν [αλ]
[λ αυτους εμπροσθεν] ειναι
[των πραγματων και τ]ον αυ
[τον τροπον ωσπερ τ]ων στρα
[τευματων αξιωσει]ε τι[ς αν
. . . . . .

Fr. 17.

. . . . . .
[περι] του πολ[εμου ουδε προ § 41
[τω]ν πραγματ[ων προορατε
[ο]υδεν πριν [αν η γεγενη
[μ]ενον τι η γ[ιγνομενον
[πυθη]σθε [τ]αυτα δ [ισως προ
[τερο]ν μεν ην· νυ[ν δ επ αυ
[την η]κε[ι] τη[ν] ακμ[ην
. . . . . .

Frs. 18–20.

. . . . . .
[δεις υμων μητ ε]ν̣θ̣υ̣[μειται § 43
[μητ οργιζεται ορ]ων ω α[ν
[δρες Αθηναιοι τ]ην μεν α[ρ
3 lines lost
[σαν ηδη υπερ του μη π]αθειν
[κακως υπο Φιλιππο]υ· αλλα
[μην οτι γ ου στησετα]ι δηλον
[ει μη τις αυτ]ον [κωλυσ]ει ε[ιτα
[τουτ ανα]μενο[υμεν και τρι
[ηρεις κ]ενας κ[αι τας παρα του
[δεινος ε]λπιδα[ς αν αποστειλη

Fr. 21.

. . . . . .
[χοι τ]εθνασι [τωι δεει τους § 45
[τοιο]υτους α[ποστολους ου
[γαρ ε]στιν ο[υκ εστιν ω αν
[δρες Α]θην[αιοι εν ανδρα δυ
[νηθη]να[ι ποτε ταυθ υμιν

Fr. 22.

. . . . . .
π]ραξη[ι προς υμας § 46
[ψευδομε]νοι ραιδ[ιως
. . . . . .

Fr. 23.

. . . . . .
[γματ αισ]χ̣υ̣[νης ωστε των στρα § 47
[τηγων ε]καστο[ς δις και τρις
[κρινε]ται παρ υ̣[μιν περι θα
[νατου] προς δε [τους εχθρους
[ουδεις] ουδ απα[ξ αυτων α

Fr. 24.

. . . . . .
[του προσηκοντος] κακο[υργου § 47
[μεν γαρ εστι κρι]θεντα α[πο
[θανειν στρατη]γου δε μ[αχο
[μενον τοις πολ]εμιοις [
. . . . . .

[γωνισασ]θαι περ[ι θανατου
[τολμαι] αλλα τον τ[ων ανδραπο
[διστων] και λωπο[δυτων θα
[νατον μαλ]λον [αιρουνται
. . . . . .

Fr. 25.

. . . . . .
[βεις πεπομφε]ν ως βασιλ[ε § 48
[α οι δε εν Ιλλυ]ριοις π[ολεις
. . . . . .

Fr. 26.

. . . . . .
[πραγ]μενων [και πολλα τοι § 49
[αυτα ονε]ιροπ[ολειν εν τηι
[γνωμη]ι την [
. . . . . .

Fr. 27.

. . . . . .
[ουντε]ς αλ[λ αν αφεντες § 50
ταυτ εκει[ν ειδωμεν οτι
εχθρος αν[θρωπος και τα η
μετερα ημ[ας αποστερει
και χρονο[ν πολυν υβρικε

Fr. 28.

[σθαι λεγει]ν αιρουμαι ν[ι § 51
[κωιη δ οτι πα]σι μελλει σ[υν
[οισειν]

κ̄ατα] Φιλιππου̯
] α̣

Fr. 4. 1. The addition of *αυτωι* after *εχειν* would make the line too long; om. S, Bl., Butcher.

2. *π[ανθ*: so Y; *ἅπανθ'* others, Bl., Butcher.

Frs. 5–6. 11. Bl. and Butcher write *δυνηθεῖμεν*.

15. *τεως*: so FB *Prooem.* 21, Bl.; *ἕως* S, vulg., Butcher.

Fr. 7. ii. Since no letter can be read with certainty, an identification of these lines is too doubtful to be of any value.

Fr. 8. 1. There is no trace of writing above this line, but the surface of the papyrus is rather damaged.

3. Bl. brackets *ἀλλήλοις*, which is omitted by Dionys. and Liban.

Fr. 10. A spot of ink on the edge of the papyrus is doubtfully identified as a paragraphus, which would however be quite in place. Whether *-ναι]μεθ* or *-νω]μεθ* was written cannot in any case be determined.

Frs. 11–13. i. 1–2. The papyrus seems to have had the ordinary reading, which is retained by Bl. Butcher obelises *ῥᾳδίως ἔσται*, for which Dindorf reads *ῥᾳδίως εἴσεσθε* with Wolf.

10. *α λεγω*: so vulg., Butcher; om. *α* S, Bl.

ii. 4. *εχων*: so SAY, Butcher; *ἄγων* vulg., Bl.

και: so MSS. except S, which omits *καί*: om. Bl., Butcher.

5. The deletion of the first *ι* of *Γεραιστωι* seems to have been intended. There is a dot just above and slightly to the left of the *ι*, and on the line between *α* and *ι* something like a comma, both marks being in rather lighter ink. *Γεραστῷ* SBO, Bl.; *Γεραιστῷ* vulg., Butcher.

12. Either *προ|θησθε* (SFB, Bl., Butcher) or *προσ|θησθε* (A) might have been written; *προέλησθε* vulg.

Fr. 14. 1. *α]οριστα α[διορθωτα*: so vulg.; *ἀδιόρθωτα ἀόρισθ'* SAY, Bl., Butcher.
10. *αντεμ[βιβαζειν*: so vulg. *εἶτ' ἀντεμβ.* S Vind. 1, Bl., Butcher.

Fr. 15. 18. *α]*: so S; other MSS. have *οσα*, but for this there is not room unless *αναβαλλ[ομενους* was differently divided, which is improbable.
19. *υστ]ε[ρ]ειν* (S, Bl., Butcher) is possible as a reading, but considerations of space favour *υστερι]ζειν*.
27. *τι[ς αν*: so SY, Bl., Butcher; *ἄν τις* others.

Fr. 16. 2–3. *ματα|ξηι τις*: or *πα|ταξηις*, with S.

Fr. 17. 3–4. *γεγενημ]ενον τι η γ[ιγνομενον*: *γεγ. ἢ γιγν. τι* most MSS., Bl., Butcher; Y transposes *γεγ.* and *γιγν.*, and the same order is equally possible in the papyrus, to which the position given to *τι* is apparently peculiar.
6. *ην*: *ἐνῆν* SA, Bl., Butcher, *ἐνῆν ποιεῖν* YO, *ἦν ποιεῖν* FB. The loss of the syllable *εν-* would be very easy after *μεν*.

Frs. 18–20. 2. Either *οργιζεται* (SAY) or *λογιζεται* (vulg.) is possible.
10. *αυτ]ον [κωλυσ]ει*: so YO; *αὐτὸν κωλύσηι* F, *κωλύσηι* S, *κωλύσει* Bl., Butcher.

Fr. 21. 1. *τους*, which Bl. omits with Schol. Aristid. p. 196, was evidently in the papyrus.
3–5. There is apparently no authority for the insertion of *ὦ ἄνδρες Αθ.* after *ἔστιν* here, but this seems the easiest explanation of the clear *]να[* in l. 5, which cannot be *δεῖνα* unless there was a considerable omission; moreover if *[δυνη]θην[αι* be read in l. 4, the supplement at the end of l. 3 becomes rather long. Cf. *Ol.* 2. 10, where *ὦ ἄνδ. Αθ.* follows *οὐ γὰρ ἔστιν, οὐκ ἔστιν*. The similarity of *ἄνδρα δυνηθῆναι* and *ἄνδρες Αθηναῖοι* might help to account for either the dropping or insertion of *ὦ ἄνδ. Αθ.*

Fr. 24. 1. This line was probably the first of a new column, which is expected about this point. The margin above it, like that below Fr. 23. 9, is broken, but that the two fragments belonged to different columns is indicated by their dissimilar appearance.
Fr. 28. 2. *πα]σι*: so S (*πᾶσιν*), Bl., Butcher; *πᾶσιν ὑμῖν* other MSS.

De Pace.

Fr. 1.

. . . . .

ο]υ συν § 16

[επιστρατευειν ουδετ]ερους·

Fr. 2.

Col. i.

. . . . . .
[παντες αν βουλοινθ εν]εκα § 17
[αυτων κρατησαντα]ς δε τους ε
[τερους δεσποτα]ς υπαρ[χ]ειν
[αυτων ουδε εις] τι ουν ηγου
[μαι φοβερον και] τι φυλαξα
[σθαι δειν ημας] μη κοινην
[προφασιν και κο]ινον εγ
[κλημα ο μελλων] πολεμος
[προς απαντας λα]βηι· ει γαρ § 18
[Αργειοι μεν και Με]σσηνι[ο]ι
[και Μεγαλοπολιτ]αι και τινες
[των λοιπων Πε]λοπον[νη
[σιων οσοι ταυτα το]υτοις φρο
[νουσι δια την πρ]ος Λακ[ε
[δαιμονιους ημιν επικ]ηρυ
[κειαν εχθρως σχησουσι και]
[το δοκειν ενδεχ]εσθαι [τι
[των εκεινοις πεπραγμενων]
[Θηβαιοι δε εχο]υσι με[ν ως
[λεγουσιν απεχ]θ[ως
. . . . . .

Col. ii.

. . . . . .
περι [των ιδιων εκαστος ορ § 19
γιζομε[νος κοινον εφ ημας
αγαγω[σ]ι [τον πολεμον τα των
Αμφικ[τυονων δογματα προ
στη[σαμενοι ειτα επισπα
σθωσ[ιν εκαστοι περα του
συμφ[εροντος εαυτοις ημιν
πολε[μησαι ωσπερ και περι
Φωκ[εας ιστε γαρ δηπου του § 20
θ̄ οτι [νυν Θηβαιοι και Φιλιπ
πος κ[αι Θετταλοι ουχι ταυτα
εκαστ[οι μαλιστα εσπουδακο
τες ταυ[τα παντες επραξαν
οιον Θ[ηβαιοι τον μεν Φιλιπ
πον πα[ρελθειν και λαβειν
τας παρο[δους ουκ εδυναντο
κωλυ[σαι ουδε γε των αυτοις
πεπ[ονημενων υστατον
ελθο[ντα την δοξαν εχειν
νυνι γ̣[αρ Θηβαιοις προς μεν § 21
τ̣ο̣ [την χωραν κεκομισθαι
π[επρακται τι προς δε τιμην
κ̣[αι δοξαν αισχιστα ει γαρ μη
π̣[αρηλθε Φιλιππος ουδεν αν
α[υτοις εδοκει ειναι ταυτα
δ [ουκ εβουλοντο αλλα τωι

Fr. 1. 2. *επιστρατευειν* (O) suits the length of the line better than *-σειν*, but remains of course uncertain.

Fr. 2. i. 2. Either *αυτων* or *εαυτων* can be read.

6. *δειν ημας*: so S, Bl., Butcher; *φημι δεῖν ἡμᾶς* (*ὑμ.*) *ὅπως*, for which there is evidently not room, vulg.

ii. 7–8. *ημιν*] *πολε[μησαι*: so MSS.; Bl. and Butcher bracket, following the indications of Schol. p. 164.

22. *π[επρακται τι*: so S Bl., Butcher; *κάλλιστα πέπρακται* other MSS., Isidor.

1811. DEMOSTHENES, *C. Timocratem.*

16 × 23 cm. Third century.

Parts of three consecutive columns, written with a rather coarse pen in well formed medium-sized uncials of the sloping oval type, for which an approximate *terminus ante quem* is provided by remains of three columns of an account inscribed on the verso in cursive of about the middle or latter half of the third century. The hand of the recto, which does not suggest a date before A. D. 200, may therefore be appropriately referred to the first half of the century. Cols. i–ii consisted of 39 lines each, and the height of the roll, if the margin at the bottom was of similar depth to that at the top, was about 27 cm., while the width of the column was about 6 cm. Another hand, using a thinner pen and lighter coloured ink, has inserted a marginal adscript at Col. ii. 5 and supplied an omission in Col. iii. 22, and this hand may well be responsible for both the dots of punctuation (in all three positions) and a few rough breathings, which are no doubt secondary.

Though, as usual, inconsistent in its support, **1811** shows some affinity with F (Marcianus 416), with which it agrees four times against the other MSS. Coincidences with A (iii. 13–16) and SAY (ii. 7) are also noticeable.

Col. i.

. . . . . .
] σημ[ει § 183
ον φιαλαι δε και τα τοια[υ
τα πλουτου και σ[τεφα]νος μεν
απας καν μικρος η την [ϊ
σην φιλοτιμιαν εχει τωι μ[ε
γαλωι εκπωματα δε η θυ
μιατηρια η τα τοιαυτα κ[τ]η
ματα· εαν μεν υπερβαλ
λη τωι πληθει πλουτου τι
να δοξαν προσετριψατο
τοις κεκτημενοις· εαν δ ε

Col. ii.

των τ[ω]ν επ εκεινοις
σταθεντων το καλλος προ
πυλαια ταυτα ο παρθενων
στοαι· νεωσοικοι· ουκ αμφο
ρισκοι δυο ουδε χρυσιδες φιαλ(αι)
τετταρες η τρεις αγουσα ε
καστη μναν ου γαρ εαυτους § 185
δεκατευοντες ουδε ἃ κα
ταρασαιντ αν οι εχθροι ποι
ουντες διπλας πραττον
τες τας εισφορας ταυτα α
νεθεσαν ουδ οιοισπερ συ
χρωμενοι συμβουλοις επο
λιτευοντο· αλλα τους εχθρους
κρατουντες και ἃ πας [τις
[α]ν ευ φρονων ευξαιτ[ο

πι μικρ[οις τις] σεμνυνη
[ται τοσουτ απεχει το]υ τιμης
[τινος δια ταυτα τυχ]ειν
[ω]στ [απειροκαλος πρ]ος εδο
ξεν ε[ιναι ουτος τοι]νυν
ανελ[ων τα] τη[ς δοξ]ης κτη
[ματα του πλ]ουτο[υ] πεποιη
[ται μικρα κ]αι ουχ υμων α
[ξια αλλ ουδ] εκε[ι]ν ειδεν § 184
[οτι προς μεν χρημα]των
. . . . . .
[τ]ην πολιν εις ομονοιαν
αγοντες αθανατον αυ[τ]ων
κλεος λελοιπασιν τ[ους] επι
τηδευοντας οια σοι βεβιω
ται της αγορας ειργοντες·
υμεις δε εις τουτο ω ανδρες § 186
Αθηναιοι προηχθητε ευ
ηθιας και ραιθυμιας ωστε
[ο]υ[δε
. . . . . .

Col. iii.

ναι τοιουτων επιτη[δευ
ματων οια τουτωι βε[βιω
ται· και περι μεν τουτ[ου § 187
κατα σχολην· ἃ δε Τιμ[οκρα
τει συνερει πολλα λεγ[ειν ε
τι προς τουτοις εχων π[αυσο
μαι· οιδα δ οτι ως μεν [ουκ
ασυμφορος υμιν εσθ ο ν[ο
μος και π[α]ρα παντας τ[ους
νομους εισενη[ν]εγμεν[ος
και κατα παντα αδικως [ε
χων ουχ εξει λεγειν [ακου
ω δ αυτον ως εκτετιστ[αι
τα χ[ρ]ηματα Ανδροτ[ιωνι
κ[αι] Γλαυκετη και Μελα[νω
πωι λεγειν· και οτι [δε]ιν[ο
τα[τα] αν παθοι παντ[ω]ν α[ν
θρωπων ει πεπ̣ο[ι]ηκοτω[ν
εκεινων τα δικαια υπερ
ων αυτος αιτιαν εχει θε[ι
ναι τον νομον. μηδεν η[τ
αυτος
τον αλισκοιτο· εγω δε το[ν
λογον ηγουμαι τουτον
[ο]υ[δε
. . . . . .

i. 7. Bl(ass) brackets ἢ . . . κτήματα, which words are absent in *c. Androt.* 75.
12. τις] σεμνυνη[ται: so F and *c. Androt.* 75; σεμνύνηταί τις Bl., Butcher.
18. The papyrus apparently agreed with the MSS. in omitting τα which is read by edd. before του with *c. Androt.* 75.
19. ουκ υμων α[ξια: so F and *c. Androt.* 75.
20. ειδεν: so Bl. and Butcher with SLFYO; οἶδεν vulg.

ii. 6. αγουσα: ἄγουσαι F.
7. After μναν most MSS. insert ἄς, ὅταν σοι δοκῇ, πάλιν γράφεις καταχωνεύειν, which is read in *c. Androt.* 76 (γράψεις); om. SAY[1]; Bl. brackets.
8–9. α καταρασαιντ αν: so MSS.; ἂν καταράσαινθ' Bl., Butcher with *c. Androt.* 77.

12. οιοισπερ: so MSS., Butcher; οἷόσπερ Reiske with *c. Androt.* 77, Bl.
18–19. αυ[τ]ων κλεος: so F; κλέος αὐτῶν other MSS., edd.; AYO have ἀγαγόντες for ἄγοντες.
επιτηδευοντας: -σαντας F corr., *c. Androt.* 77, Bl.
22. τουτο: so F and *c. Androt.* 78; τοσοῦτο(ν) other MSS. and v. l. F, Bl., Butcher.
23. προηχθητε: so vulg. and *c. Androt.* 78; πρόηχθε S, προῆχθε Weil, Bl., Butcher.

iii. 3. Whether the papyrus had τουτου (S) or τουτων is of course quite uncertain.
4–5. Τιμ[οκρα]τει συνερει: so MSS.; Τιμοκράτης νῦν ἐρεῖ Dobree, Butcher.
13–16. αυτον . . . Μελα[νω]πωι λεγειν: so A; other MSS. place λεγειν after αυτον.
19. εκειων: τούτων F.
20. Bl. and Butcher bracket αυτος, following Rh. Gr. v. 581. 16.
23. τοῦτον ἡγοῦμαι F.

1812. ISOCRATES, *Ad Demonicum.*

19·7 × 13·7 cm. Fifth or sixth century.

This practically complete leaf from a papyrus codex is inscribed in a sloping uncial hand, similar in character to that of P. Rylands 58 (Plate 3), though rather more careful and regular, and is no doubt of about the same period. The ink, at the bottom of the verso partially obliterated, is of the characteristic reddish-brown shade. Stops in the middle position only are used. Whether a second hand can be distinguished is doubtful. The few alterations and insertions which occur are similar in style of writing and colour of ink to the body of the text, and must at any rate be practically contemporary.

The pages are numbered 17 and 18 respectively, the numbers being placed as in a modern book in the top outside corners. In the corner opposite to that containing the figure 18 is a δ, which seems to be a stichometrical figure marking the 400th line. With about 25 lines to the page, if the outer page at the beginning of the book was left blank (cf. e. g. P. Rylands 58), the first line of the 18th page would be approximately l. 400. Survivals of the application of stichometry to the speeches of Isocrates are to be found in the Codex Urbinas (Γ), but the unit there is rather larger than that indicated by **1812**. As Drerup observes in his edition, p. lxxxii, the hundreds of Γ correspond to about 93 lines of the Teubner text, but page 18 in the papyrus is preceded by only 316 such lines, or more than 50 short of what would on that proportion be expected. On the other hand, the length of the stichometrical line on the system of Γ is calculated by Drerup at 37 letters, which is precisely the length of line in **1812**. The inconsistency is due to his estimating the Teubner line at 40 letters, whereas in the Πρὸς Δημόνικον, at any rate, that number is usually exceeded.

The fact that the Πρὸς Δημόνικον stood at the beginning of the codex suggests at the outset an affinity with the so-called vulgate (ΛΠ), but the textual

position of the papyrus as between that family and Γ is a neutral one, the agreements and disagreements being fairly equally balanced. In one place a vulgate reading has been inserted as an alternative (l. 41). No support is given to the peculiar readings of ΣΥ. Besides the mediaeval MSS. there are available for comparison the eccentric second-century Berlin papyrus No. 8935, with which, among many natural discrepancies, two agreements on minor points are noticeable (ll. 36, 42), and also for a few lines another papyrus fragment, of the third century, at Strasbourg, with which **1812** differs twice (ll. 42, 48). Readings not otherwise attested are found in ll. 2 and 40, but they are unimportant.

Verso.

ις

ματι· πειρω το μεν σωμα ειναι φιλοπονος
την δε ψυχην ειναι φιλοσοφος ινα τω μεν
επιτελειν δυνη τα δοξαντα τη δε προορων
επεστη τα συμφεροντα παν ο τι αν μελλης § 41
ερειν προτερον επισκοπει τη γνωμη πολλοις
γαρ η γλωττα προτρεχει της διανοιας νομι
ζε μηδεν ειναι των ανθρωπινων βεβαιον ουτως
γαρ ουτε ευτυχων εση περιχαρης ουτε δυστυ
χων περιλυπος δυο ποιου καιρους του λεγει[ν] § 42
η περι ων οισθα σαφως η περι ων αναγκαιον ειπειν

ις
εν τουτοις γαρ μονο[[ν]] ο λογος της σιωπης κρειτ
των· εν δε τοις αλλοις αμεινον σιγαν η λεγειν
χαιρε μεν επι τοις συμβαινουσιν των αγαθων
και λυπου μετριως επι τοις γιγνομε[νοις] των
κακων γινου δε τοις αλλοις μηδε εν ετεροις
ων καταδηλος ατοπο[ν γ]αρ την μεν ουσιαν
εν τοις οικειαις αποκρυπτειν την δε διανοιαν
φανεραν εχοντα περιπατειν μαλλον ευλαβου [§ 43
ψογον η κινδυνον δει γαρ ειναι φοβεραν τοις με[ν
φαυλοις την του βιου τελευτην τοις δε σπουδα[ι
οις την εν τω ζην αδοξιαν μαλιστα μεν πειρ[ω
ζην κατα την ασφαλειαν εαν δε ποτε σοι συμβη
κινδυνευειν ζητει την εκ του [πολ]εμου σωτη

ριαν μετα καλης δοξης αλλα μ[η με]τ αισχρ[ας]
φημης το μεν τελευτησαι παν[τω]ν η [π]επρω

Recto.

ιη δ
μενη κατεκρινεν το δε καλως αποθα
νειν· ἴδιον τοις σπουδαιοις η φυσις απενει
μεν· και μη θαυμασης ει πολλα των ειρη § 44
μενων· ου πρεπει σοι προς την νυν παρου
σαν ηλικιαν· ουδε γαρ εμε τουτο διελαθεν
αλλα προειλομην δια της αυτης πραγμα
τιας αμα του τε παροντος βιου συμβουλιαν
εξενε[[γκειν . . . . . ᾳ .]] και του μελλοντος χρονου
παραγγελμα καταλειπειν την μεν γαρ του
των χρειαν ραδειως ειδησεις τον δε μετ ευ
νοιας συμβουλευσοντα χαλεπος ευρησεις· οπως
ουν μη παρ ετερου τα λοιπα ζητης· αλλ εν
τε[υθεν ω]σπερ εκ ταμ[ει]ου προφερης ωηθην δειν
μηδεν παραλειπειν ω[ν] ᾳ̣ν εχω σοι συμβουλευειν
πολλην δ α[ν] τοις θεοι[ς χα]ριν σχοιην ει μη διαμαρ[δεν] § 45
τοιμι της δοξης ης [εχ]ω̣ν [ν] περι σου τυγχανω[[ν]]
των γαρ αλλων τους πλειστους ευρησομεν
ωσπερ των σιτιων τοις ηδιστοις μαλλον η τοις
[υ]γιαινοτατοις χαιροντας ουτω και των φιλων
[τ]οις συνεξαμαρτανουσι πλησιαζοντας αλλ ου
τοις νου[θ]ετ[ουσι] σε δε νομι[ζω] τουναντιον του
των εγνω[κεναι τ]εκμηριω χρωμενος τη περι τη[ν
αλλην σο[υ παι]δ̣ιαν φιλοπονια τον γαρ αυτω

1. *το μεν σωμα*: so P. Berl. ΛΠΣΥ; *τῷ σώματι μέν* ΓΘ, Dr(erup).
2. *την δε ψυχην*: so ΠΣΥ (om. P. Berl.); *τῇ δὲ ψυχῇ* others, Dr.
ειναι: om. MSS.
4. l. *ἐπίστῃ*: ΣΥ have *ἐπιστήσῃ*.
5. *ερειν*: *λεγειν* P. Berl. ΛΠ.
8. *εση*: so P. Berl. and most MSS.; *ἔσει* Γ pr., Dr.

11. *μονον* as originally written here is also in P. Berl., but this is probably a chance coincidence.

14. *και λυπου*: so Λ; *λυποῦ δέ* others, Dr.

26. A rather tall hooked top makes the *δ* in the margin above the end of this line look something like the symbol for 4,000, but that figure can hardly be meant here.

27. *η φυσις*: so ΠΣΥ; om. Γ, Dr.

29. *νυν*: om. P. Berl. ΣΥ.

32. *αμα*: om. ΣΥ, which have *συμβουλήν*.

34. l. *καταλιπειν*. The spelling of the papyrus is no doubt merely an instance of the common confusion of *ι* and *ει*; cf. e. g. l. 35 *ραδειως*.

36. *συμβουλευσοντα*: so P. Berl., though placing this word before *μετ ευνοιας*, which is also the order of ΛΠ. ΣΥ insert *σοι* before *συμβ*. l. *χαλεπως*.

37. *τα λ. μη παρ ετ.* P. Berl. (*ετερων*) ΛΠ.

39. *παραλειπειν*: so P. Berl., but cf. n. on l. 34. *αν* is added also in ΛΠΣΥ.

40. ΛΠ read *τῷ θεῷ*.

μη, v. l. *μηδεν*: *μη*, as first written, is the reading of the MSS.

41. The superscribed reading *ην* is that of ΛΠ.

42. *γαρ*: so P. Berl.; *μὲν γάρ* others, including P. Arg., Dr.

45. *ἐξαμαρτ.* ΣΥ.

48. *σο[υ*: so ΛΠΣΥ; om. P. Berl. P. Arg. Γ, Dr.

1813. Codex Theodosianus vii.

18·1 × 9·1 cm. Early sixth century. Plate I (recto).

The hand of this fragment from a vellum book is a fine specimen of Latin uncial writing, the letters, which are of medium size, being executed with much precision, and distinguished by both breadth and delicacy. If it belongs to the sixth century rather than the fifth, it is to be placed not later than the first third of the century, not only on the evidence of the hand but also because of the unlikelihood that after its supersession by Justinian's Codex of 529, the Codex of Theodosius would remain in demand. The fragment is thus approximately a contemporary of Paris. 9643 (R), on which the text of Book vii, the part of the Codex here concerned, principally depends. Eight lines are lost at the bottom of the recto, and if the margin below these corresponded to the deep margin at the top, the height of the page was approximately 29 cm.; its breadth, on the supposition that the lateral margins were half as liberal as the upper one, would be something like 22·5 cm., a little broader than in **1097**, from a papyrus codex of Cicero, which in height practically coincided. Beginnings and ends of the lines are missing throughout, and the precise point of division is obscured by the uncertainty whether or how much the first lines of paragraphs protruded into the left margin; in the transcription below a protrusion of not more than one or two letters has been assumed. Double dots mark off the addresses and

dates of the rescripts from their texts. Abbreviations and numerals are usually accompanied by a medial dot; *p(raefectus) p(raetori)o*, in the one place where it occurs, is written with a horizontal line above, and a similar stroke was placed above numerals. There is no instance of punctuation, but the evidence is insufficient to infer that this was neglected.

The text of 1813 is close to that of R. In vii. 8. 11 the name *Eutychianum*, over which R blunders, is correctly given, but some other misspellings are common to both; in vii. 8. 12 they agree on *vela*, where *bella* is restored from Cod. Iust., and at the end of vii. 8. 10 in the insertion of *conss.*

Recto. Plate I.

[*scri*]*mus quinque librarum auri co*[*ndemnatione proposi* vii. 8. 9
[*ta p*]*raedia quae ex Gildonis bonis a*[*d nostrum aerarium de*
[*lata*] *sunt ab hospitibus excusari n*[*unc etiam praecipimus*
[*ut o*]*mnes domus ex eodem iure v*[*enientes in quibuslibet*
[*civi*]*tatibus sunt constitutae ab* [*hospitibus excusentur quo*
[*poss*]*int conductores facil*[*ius inveniri si quis igitur con*
[*tra nostr*[*am fecerit iuss*[*ionem multa pridem ferietur in*
[*flicta : pp· K*]*arthag· vuu· id· Aug· H*[*onorio viii· et Theodosio iii· aa· conss·*
[*idem aa· Ioha*]*nni* $\overline{pp}$[*o*] *: devotum p*[*ossessorem ab omni inqui* 8. 10
[*etudine*] *liberamus primo ig*[*itur omnium ad nullum*
[*predium*] *per Africam vel public*[*um vel privatum domus nos*
[*trae*] *vel cuiuscumquae iur*[*is nullus metator* (*?*) *accedat si*
[*a qu*]*oquam fuerit destinatu*[*s licentiam enim domino acto*
[*ri ip*]*siquae plebi serenitas n*[*ostra conmisit ut eum qui prae*
[*parandi grat*[*i*]*a ad possessio*[*nem venerit multandi expel*
[*lendi*] *habeat facultatem n*[*ec crimen aliquod pertime*
[*scat c*]*u*[*m s*]*ibi arbit*[*rium ultionis suae sciat esse conces*
[*sum rec*]*tequae sacrile*[*gium prior arceat qui primus invene*
[*rit ad*]*ministrantem ver*[*o eiusque officii proceres quo*
[*rum pr*]*aecepto inhibitam* [*personam ad agrum aliquem de*
[*stinarit*] *in tempore pros*[*cribi debere censemus solam sane*
[*hospitalitate*]*m sub h*[*ac observatione concedimus ut ni*
[*hil ab hospite qu*]*od v*[*el hominum vel animalium pastui ne*

. . . . . .

Verso.

[*vel sponte contra pr*]*aeceptum nostrum probati fu*[*erint*
obtulisse : dat· prid· id· I]*un· Rave*[*n*]*nae post conss· Hon*[*ori viii·*
[*et Theodosii v· aa· con*]*ss·*

[*idem aa· Probo c·s·l· post alia : de hospitalitate iudicum et om* 8. 11
[*nium personarum quid si]bi etiam ipse possessor pr[ae*
[*sumere debeat quare censura omnia quae ad su[i d]isp[endium*
[*pertinebunt submota sint iam missa super h[ac re auctoritas*
[*declaravit : praelata litt]eris ad Eutychianu[m p· urbi*
[*die iiii· id· Ian· Constantio et C]onstante conss·*
[*idem aa· Hadriano ppo : Afric· hoc p]rospectum est ut infausta hospi* 8. 12
[*talitatis praebitio tolleret]ur nec privatum quis[que a*
[*domino aedium postulet et cet]era : dat· v· non· Mart· Ravennae*
[*Constantio et Constante co]nss·*
[*idem aa· Eustathio ppo : devotissimos milites ex procinc[tu* 8. 13
[*redeuntes vel proficiscentes] ad vela muri novi sacr[atis*
[*simae urbis singulae turres in] pedeplanis suis sus[cipiant*
[*nec aliquis possessorum graviter fe]rat quasi [ill]a d[is*
[*positione quae super publicis aedific]iis processerat [vio*
[*lata cum privatae quoque domus t]ertiam partem tal[is rei*
[*gratia soleant exhibere : dat· v·] non· Mart· Constant[inop·*
[*Honorio xiii· et Theod· x· aa· conss·*]
[*impp· Theodosius et Valentinianus aa· Haelioni patricio et* 8. 14
[*magistro officiorum : universi cui]usli[bet*

. . . . . .

Recto 11. *predium* is written for the sake of shortening the supplement, which still seems a trifle long, though *dium* alone would be insufficient.

14. l. *ip]sique*; cf. l. 18, where *quae* is again written for *que*.

18. The omission of *prior*, which is absent in R but appears here in Cod. Iust., would make the line rather short.

Verso 2. *conss·* : this is also the spelling of R.

3. *con]ss* : so R ; om. Mommsen-Meyer.

8. *etychiarum praef.* R. Some reduction in the number of letters is required and is most easily obtained by writing *p.* for *praef.*

9. *Constante* $\overline{vv}$ $\overline{cc}$ R.

10. *Hadriano proc. Afric(ae)* R, *Hadriano pp.* Cod. Iust., and cf. vi. 29. 11, vii. 4. 33. What **1813** had here remains of course uncertain ; R's abbreviation of *Africae* is adopted as suitable to the space.

15. *vela* : so R ; *bella* Cod. Iust.

20. *Consl(antino)p(oli)* R.

22. *Haelioni* is also the spelling of R (l. *Hel.*).

1814. Index to Codex Iustinianus, First Edition.

34·3 × 22·4 cm. A. D. 529–535. Plate V (verso).

This mutilated leaf from a papyrus book proves to be both from the juristic and the palaeographical point of view exceptionally interesting. It contains part of an index of rubrics and inscriptions of Justinian's Codex, not, however, of the extant second edition, but as originally issued in the year 529. This explanation, for which we are indebted to Professor de Zulueta, of the divergences of the index from the Codex as we have it, accounts so completely for the facts that no reasonable doubt can be entertained of its correctness.

Of the relation of the two editions of the Codex a good account is given by Rotondi in *Bull. dell' Istituto di diritto romano*, 1918, pp. 153 sqq. The second edition, which was five years later than the first, was a thorough revision designed, as stated in the prefatory constitution of Dec. 534 *De emendatione codicis*, to embody and co-ordinate the many new decisions and constitutions issued in the interval. It is precisely the absence of later matter of this kind that distinguishes our index. The most significant passage is ll. 42–6. Here the ordinary text of the Cod. Iust. i. 17 gives two constitutions of the years 530 and 533 under the rubric *De veteri iure enucleando et auctoritate iuris prudentium qui in digestis referuntur*. In **1814** the rubric is much simpler, approximating to the corresponding one of Cod. Theod. i. 4, and the two new constitutions of 530 and 533 are replaced by two others, of which one emanated from Justinian but the other is Cod. Theod. i. 4. 3, of A. D. 426. This evidence, which of itself would be sufficiently conclusive, is supported by analogous indications elsewhere. Thus the papyrus omits i. 14. 12, of Nov. 529, and the anti-Manichaean i. 11. 10, the exact date of which is unknown but which, as Krüger states, is probably posterior to i. 5. 18, being connected in substance with i. 5. 19–21 of 529–31. Its absence in the first edition of the Codex would therefore be expected. Again, the papyrus index passes directly from Cod. Iust. i. 11 to i. 14, omitting the two titles 12 and 13, which are both concerned with the Church. It is clear from the numbering of the rubrics preserved on the verso of the leaf that in this edition, as in the second, the principle of beginning with the ecclesiastical titles, which in the Codex Theodosianus had been placed at the end (Cod. Iust. i. 1–11 = Cod. Theod. xvi. 1–10), had already been adopted. That principle was only carried out with more completeness in the second edition by the insertion after i. 11 of two other titles connected with ecclesiastical matters from other parts of the Codex. In this procedure the revisors were acting quite in accordance with their powers as laid down by the constitution *De emendatione codicis* § 3 *si quae*

(constitutiones) similes vel contrariae invenirentur, circumducere et a prioris codicis congregatione separare.

Though primarily valuable as a relic of the original edition, the papyrus makes some contributions also to the text of the extant Codex. While agreeing with the MSS. in the omission of *Septimio* in l. 20, it inserts the name *Sext(io)* in l. 49 (with Cod. Theod.), *Iulio* in l. 48, and apparently *M(arco)* before *Palladio* in l. 13; it adds *v prov(inciarum)* (again with Cod. Theod.) after *vic(ario)* in l. 8. but omits *et consuli designato* in l. 27 and *nobilissimi* in l. 52. Evidently in the inscriptions of the constitutions little reliance can be placed upon the evidence of the MSS. on such matters; the tendency to abbreviate was not to be resisted, and Krüger's rule (cf. ed. mai. pp. xv, xxiii sqq.) of supplying a full inscription from any available source is justified. Thus he had already adopted *Sextio* in i. 18. 2, and at any rate *Iulio* can now be added in 18. 1: consistency would suggest the acceptance also of *quinque provinciarum* in i. 11. 3. There is further some useful evidence on individual points of detail. Lines 16–17 show that Cod. i. 11. 9, the inscription of which was missing, is to be attributed to Anastasius, and ll. 31–2 confirm the attribution of i. 14. 10 to Leo and Anthemius; the name of the addressee is in both cases lost. After l. 41 there is nothing corresponding to the supposed Greek constitution to which a place is assigned by Krüger at i. 16. 2, and the existence of that constitution, though not disproved, becomes more questionable.

Palaeographically the fragment is of importance, since there are few examples of early Latin uncials that can be so precisely dated with equal security. It is highly improbable that the first edition of the Codex would continue to be copied in Egypt after being superseded by the second, especially in view of the express prohibition in the constitution *De emendatione codicis* § 5 *ex prima Iustiniani codicis editione aliquid recitare*. The date of this manuscript may therefore be placed with small risk of error in the six years following April 529. The letters, written in brown ink, are of medium size and well formed, but the pen was rather coarse and the papyrus not of the best quality, so that, especially on the verso, the effect is not elegant. In rounded letters the separate strokes are not always closely joined. As in **1813**, abbreviations are commonly followed by a medial dot often accompanied, in the case of *aa*, *cc*, *pp*, &c., by a horizontal stroke over the letters; but the scribe is inconsistent, omitting sometimes the dot and sometimes the stroke; he writes both *impp·* and *imp·p·* but the latter is probably due to inadvertence. *bꝰ* = *-bus* in l. 18. When rubrics or inscriptions extend to a second line or more, these are considerably indented. Rubrics are marked off by horizontal dashes above and below them and the letter ℟ is placed both in front and at the end of each, as in the Verona fragments, whose practice

is followed by Krüger in his large edition. The prefixed ℞ is accompanied by the number of the rubric, in Greek figures; constitutions, with one exception (l. 37), are not numbered. The first rubric on the recto is written in enlarged uncial letters. Apparent remains of pagination are visible in the top right-hand corner of the verso, probably [ ]κϵ or[ ]κθ, which are higher figures than would be expected unless the index was preceded by other matter.

Recto.

	℞ [ια] *ḍ[e p]agani[s] sacrificiis*	Cod. Iust. i. 11.
	[et] templis = ℞	
	[imp· Const· ? Di]odo̱to	
	[imp· Consta]ntin· a· ad Taurum pp·	1
5	*[impp· Gratian·] Valentin· et Theod·*	2
	[aaa· Cyne]gio̱ pp·	
	i[mpp· Arcadius et H]onorius aa· Ma	3
	[c]rovio [et Pr]oclian· vic· v pro̱v·	
	id· aa· Apollodo[ro pr]ocons· Africae	4
10	*imp·p· Honor[· et The]odosius aa*	5
	populo [Carta]gen[ie]nsi	
	id· aa· Asclepi[odoto p]p	6
	impp· Valen[tin· et Marcian· aa] Ṃ	7
	Pallad[io pp]	
15	*impp· Leo et An[them· aa Dioscoro pp·*	8
	αυτοκρ(ατωρ) *Αναστα[σιος α*	9
	επαρχ(ω) πρ(αιτωριων) [	
	℞ [ιβ] *de legibɔ e̱[t con]stitu[tionibus*	14.
	principum et [edictis	
20	*[imp· Co]nstan[ti]ṉ· [a] Basso pu̱*	1
	[impp· T]heo[dosius et] Valentin[ian· aa	2
	[a]ḍ se̱[natum	
	[id· aa ad senatum	3
	[id· aa ad Volusian]um pp·	4
25	*[id· aa Florentio p]p·*	5
	[id· aa Florentio pp]	6
	[id· aa Cyro pp]	7
	[id· aa ad senatum]	8
	[impp· Valentinian· et] Marchian[· aa ad Pal	9
30	*[ladium pp]*	

Verso. Plate V.

[ ]κε

	Αυτοκρατορες Λ[ων κ]αι Ανθ[εμιος αα . . .] .	i. 14.	10
	επαρχ(ω)		
	impp· Leo et Zηno āā		11
	℞ ιγ *de mandatis p[rincipum* ℞	15.	
35	*imp·p· Gratian· Valen[tinian· et Theodo*		1
	sius aa· ad Eu[signium pp		
	β̄ η δια τον του δεσπ[οτου Ιουστινου και Ιουσ		2
	τινιανου [αα		
	℞ ιδ *de sen[at· con]sultis* ℞	16.	
40	*impp· V[al ent· T]heod[osius et Arcad·*		1
	ā· ad s[enatum]		
	℞ ιϛ *[de auctoritate] iuris*	17.	
	[prudentium] ℞		
	[impp· Theodosius et V]alent· a ad se	Cod. Theod. i. 4.	3
45	*[ad] se[natu]m*		
	[imp· Iustin]ianus [M]enae pp		
	℞ ιϛ *de iu[r]is et facti ignor[an]t[ia]* ℞	Cod. Iust. i. 18.	
	[imp· Ant]on· a Iulio Max· mil·		1
	[id· a S]esxt Iuv[e]n[ali]		2
50	*[imp· P]hilip[p][[o]]us [a Iul· ? Marc]ell· [*		3
	[impp]· Diocl· et M[aximian· aa Iulianae		4
	[id· aa] et cc Ma[r]tiali		5
	[id· aa] et cc Taur· et P[ollioni		6
	[id· aa et c]c Zoe		7
55	*[id· aa] et cc Dionys[iae*		8
	[id· aa e]t cc Gaio et [Anthemio		9
	[id· aa] et cc Amph[iae		10
	[imp· Con]stantin· a [Vale]ri[no vic·		11

3. This constitution is absent in Cod. Iust. Since a pagan emperor is excluded by the subject, and the first constitution should be older than the second, the choice of the emperor is limited to Constantine or Constantius, and the name in either case must have been considerably abbreviated. As the scribe uses the form *Constantin·* (ll. 4, 20, 58), it is perhaps better to suppose that *Const·* here = Constantius; cf. l. 5, where Theodosius is shortened to *Theod.* *Di]odoto* is preferred to *The]odoto* as the shorter.

4. *Constantin(us)*: I. *Constantius.* The same error is found in SCR.

7. l. *Ma[c]robio.*

8. *v prov(inciarum)*: so Cod. Theod. xvi. 10. 15 *quinque provinciarum*; om Cod. Iust.

11. l. *Carthagin[iensi*; that the *h* was omitted (so SCRM) is hardly certain.

13. *M*, representing the praenomen of Palladius, is a more suitable reading than ⌋· *o* both in itself and because the lacuna is sufficiently filled without further addition. Om. Cod. Iust.

16–17. Om. Cod. Iust., where the constitution is given without the name of the emperor or addressee. The papyrus omits the anti-pagan Const. 10.

18. Titles 12 *De his qui ad ecclesias confugiunt vel ibi exclamant*, and 13 *De his qui in ecclesiis manumittuntur*, are here omitted.

20. *Basso*: so MSS. and S(umma Per.); the nomen *Septimio* is supplied from Cod. Theod. In the abbreviation of *praefecto urbi* the horizontal stroke passes through the letters.

27. *Cyro pp. et consuli designato* Cod. Iust. There would not be room for *et . . . design.* even if shortened to *et cons. d.*

29. l. *Marcian.*

31–2. Om. Cod. Iust., but the names of the emperors could be restored from the date. The name of the addressee must have been very short, unless it was abbreviated: the remains do not suggest]ω.

33. The Greek η in *Ζηνο* was an oversight. Const. 12 is omitted.

36. *pp.* Cod. Iust., *proconsulem Africae* Cod. Theod.; what stood in the papyrus is of course uncertain.

37–8. The inscription of this constitution is deficient in the MSS. of Cod. Iust., but is restored from *Nov.* 124. 4 as Αὐτοκράτορες Ἰουστῖνος καὶ Ἰουστινιανὸς αα. The reading of the papyrus is unintelligible and it is not clear what was intended. β which is placed in the margin and has a horizontal stroke above is evidently a numeral, though there seems to be no reason why this particular constitution should have been numbered when others are not. Possibly δια is the survival of διάταξις, and δ. τῶν δεσποτῶν κτλ. should be restored.

41. Below this constitution Krüger marks the place of a lost second one, following indications in MSS. of P. Pithou. If it had any existence, that constitution was presumably issued by Justinian between the dates of the first and second codices.

42–3. Cod. Iust. here has *De veteri iure enucleando et auctoritate iuris prudentium qui in digestis referuntur*, with two constitutions of A.D. 530 and 533. In Cod. Theod. i. 4 the rubric is *De responsis prudentum*, under which there are three constitutions, the first two of which are of Constantine, one placing a ban upon the commentaries (*notas*) of Ulpian and Paulus on Papinianus, the other upholding the authority of Paulus, while the third corresponds to ll. 44–5 here. It is possible that *responsis*, not *auctoritate*, stood in the lacuna of l. 42, but in any case the rubric is not the same as in Cod. Theod. and is much shorter than that of Cod. Iust., occupying in fact an intermediate position. That the first two constitutions of Cod. Theod. i. 4 are dropped is an anticipation of Cod. Iust. i. 17. 1 § 6 *ea, quae antea in notis Aemilii Papiniani ex Ulpiano et Paulo nec non Marciano adscripta sunt . . . non statim respuere*, &c. On the other hand Cod. Theod. i. 4. 3, the law of citations, is retained pending the enucleation of the *ius vetus* in the Digest. Cod. Theod. i. 4. 2, which is virtually repeated in 3, may well have been regarded as superfluous.

44–5. *Impp. Theod. et Valentin. aa. ad senatum urbis Rom.* Cod. Theod. In l. 44 the scribe wrote *Valenti* and then inserted the dot between *t* and *i*. *a* was written for *aa*, probably owing to confusion with the *a* of *ad*, and there was apparently a dittography of *ad se.*

46. This constitution is unknown, but the name of Menas, to whom the constitution

of A. D. 529 *De codice confirmando*, prefixed no doubt to the first edition, was addressed, may be restored with great probability. § 3 of that constitution relates to former codices and to *veteres iuris interpretatores*, but it is unlikely that that section, still less the entire constitution, stood in this position, where some other rescript to Menas, superseded subsequently, like Cod. Theod. i. 4. 3, by Cod. Iust. i. 17. 1–2, would be more appropriate.

48. *Iulio*: om. Cod. Iust.

49. l. *Sext(io)*; this name, which is absent in the MSS., had been rightly restored from Cod. Greg.

50. That the superfluous *o* was cancelled is not certain. A difficulty arises at the end of the line, where with the reading *Marcellae* the letters *lae* are expected, in place of which there is something that may be read as]. *li* . [or perhaps as]. *ll*· This constitution is apparently to be connected with iii. 44. 8, issued on the same date and addressed to *Iuliae*, and some variation here in the name of the addressee is therefore not surprising; but whether the insertion of *Iul.* is correct remains very doubtful.

52. *et cc* (= *Caesares*): so PLM; *et centum* S, *om.* C, *et Maximianus nobiles cesares* R, *et Constantius et Maximianus nobilissimi CC.* Krüger.

HOMERIC FRAGMENTS

(The collations are with Ludwich's text.)

1815. 14·5 × 19·1 cm. Parts of two columns, written in an informal sloping hand on the verso of a fragment of a second-century taxing-account. Col. i contains A 33–50, Col. ii. A 59–75. 44 ωο of χωομενος corr. from ο. 45 εχων added above the line. φαρετρης 65 ον was written for ο γ, but the third stroke of the ν is blurred and ο γ' may be intended. 67 αντιτας 71 νηεσ ηγασατ. Third century.

1816. 25·7 × 7·7 cm. Fragment containing ends of O 332–70 (complete column) and 386–409 (end of col., the upper part of Col. ii being lost), in nearly upright somewhat irregular uncials of about the middle of the third century. A mark of elision in l. 340. 338 om. 340 δ' ελε διος 344 ε]νιπρη-ξαντες 345 τειχεος 348 νεων εθελοντα 386 In place of this line να[stands in the papyrus, l. 389, which is omitted in its proper place, apparently having been inserted here. The papyrus is broken above να[. 389 om.; cf. l. 386. On the verso a late third-century account.

1817. Fragments of three leaves, written with brown ink in a good-sized sloping and fairly regular hand in which light and heavy strokes are strongly contrasted. Probably sixth century. Accents, breathings, and marks of elision are frequent, and apparently all due to the original scribe. Stops in

the high and middle position are used. These fragments were found with **1818**, and possibly belonged to the same codex or corpus, but the scripts, though they may be contemporary, are quite distinct.

Fol. 1 4·1 × 2·5 cm. Verso ends of P 379–84, recto beginnings of 418–24.

Fol. 2 1·5 × 2 cm. Verso a few letters from Σ 412–14, recto do. from 455–6.

Fol. 3 14·4 × 13·8 cm. Verso Σ 564–81 (end of col.). 571 ομα[ρτη 574 τε[τευ]χετο 576 ροδαν̣ὸν 577 χρ[ύσεοι (ι) 579 [δ]ύ'[[ω]] (ι), corr. H[1]? Recto 603–17 (end of col.). 604 δυὼ 612 καλ]ην δ]αι[δαλ]έην. The scribe perhaps began l. 614, being misled by the homoioarchon of 611 and 613. επ[[ε]]ι 615 Αχιλλῆ[[ι]]ος. 617 Below this line is a row of angular marks, followed by the title Ιλιαδ[ο]ς ι̣[η] enclosed in ornamental flourishes.

1818. Parts of five leaves of a papyrus book, written with brown ink in an ugly sloping hand of the fifth or sixth century, rather similar in type to that of **1618**. Accents, breathings, and marks of elision have been freely inserted, partly by the original writer, but many being due to a second hand which has also added some of the stops (high and middle position) and made corrections in the text. The method of accentuation hardly differs from modern practice, except with regard to the retracted accent. ε has frequently been written for αι or vice versa, and many such misspellings have been corrected both by the first and second hands; these variations, and the common confusion of ι and ει, are generally not noticed in the following collation. A few scraps have not been identified.

Fol. 1 16·8 × 14·7 cm. Verso X 109–37 (ends of lines). 111 κατα]θ[ι]ομε[[ν]] (αι) οπλά τε πάντα 113 α]μύνονος 114 κτήματ' 115 η of νηυσὶν converted from ε 116 νίκος (ε ε) 118 οσά τε 121 was included. 125 κα[[ι]] απο, corr. H[2], apparently neglecting to delete the α. 128 λληλοισι (α) 129 ὄφρα τάχιστα 134 αυτῆι. Recto 153–77 (beginnings). 154 [κ]οιλαΐνεοι 163 τρωχῶσι corr. to τρεχοῦσι by H[2] 164 τρίπος (υ) 171 κορυφῆσι (ι) 172 ακροτάτη (ι̣) 174 άγε (δ̣η) 176 Πηλείδη (ι).

Fol. 2 Recto X 190–202, 283–93, 203 (?). Lines 283–93 are each followed by a small comma-shaped mark by the first hand, implying that the verses, which were rewritten in the proper place (cf. Fol. 3), were to be cancelled. The dislocation may have been due to a defective archetype, or

the scribe's having turned over two leaves in mistake. 194 Δαρδανιόων 195 ἐυμήτους 196 αλάλ'κοιεν· βελέεσσι[[ν]] 200 οὐδ' ὁ 283 ει of πηξεις converted from η 290 ουδὲ. Verso 216–43. 220 πολὰ 222 ἀμυνε 224 ἔφατ' 226 λιπε[[ν]] 228 ϊσταμένη πτ[ερoεντ? 233 Δηΐφοβ'[[ε]] 238 προσ-εῖπε 239 πολὰ.

Fol. 3 Verso X 255–78. 260 Αχιλλεύ 264 αλλήλοισι 265 οὔτε 270 δέ ται 272 θυίων· 274 ηλέυατο [[χάλκεον ἔγχος]] φαιδιμος Ε[κτωρ 275 μείλινον ἔγχος 277 Ε'κτορα δῖον. ποιμενα λαων Recto 291–314. 298 ἔγωγ'[[α]] 304 μ'αν ασπουδ[[ε]]ί, corr. H² 305 [[μάλα]] μεγα 307 λαπάρης 310 α[[μ]]αλὴν 312 Αχιλ[[λ]]ε[ύς, corr. H².

Fol. 4 Recto X 336–57. 347 μ'[[ε]]έοργας 353 αυτη[[ι]]. Verso 376–97. 380 ἐρδεσκεν ὅσ'[[α]] 383 καταλείψωσι ν] 391 [ν]υ 392 γλαφυρῆσι.

Fol. 5 Verso Ψ 345–70. 348 ἑτρεφον 350 πίρατ'[[α]]έειπεν 351 ωπλσαθ,' α corr. 353 κλῆρου 354 τόνδ'[[ε]] ἑλαχε, α converted from ε. 355 δουρικλυτος, but a straight stroke was begun after λ. 356 ελαυνεμεν ὕπποὺς δ υστατος αυτε 359 εἶσαν 363 ομο]κλήσαν τ'[[ες]] επέεσσι 365 κονίη[[ι]] 367 πνοιῆς. Recto 383–406. 388 ελ'αφηράμεν[ος 392 αξε ... οἱ δε 393 ὄδ'ου 395 αγκῶνας δὲ 396 θρυλιχθη 397 δακρυόφιν 401 Ατρεδης (ε from ι?) δουρι κ[λυτος 405 ἵποισι.

1819. Fragments of a roll containing κ, λ, μ, well written in small upright uncials which may be assigned to the second century. Two marks of length and many accents (acute-angled), breathings, marks of elision, diaereses, and stops in the high position have been inserted by a later hand, probably that of the corrector who has made a few alterations in the text. The columns had a marked slope to the right, the last line of Fr. 2. ii beginning about 6 letters in advance of the first line. A facsimile of that fragment with a transcript of the text was given in the New Palaeographical Society's Series II, Plate 76.

Fr. 1 4·1 × 2·2 cm., κ 3–12. Fr. 2 26·4 × 14·2 cm., Col. i ends of λ 244–83, Col. ii 284–323. 259 Αμυθαον]α τ' 285 βασιλευε·[[ν]], corr. H²

287 ρ of Πηρῶ retouched by H² 292 κατ[[ε]] (α) 297 θεσφατ' ἅπαντ' 298 κα for και. Τυνδάρεω 301 αμφω (ζω) ους 302 πα[ρ] Ζηνο[ς 303 In the margin opposite this line is γ̄ (= 300). 306 Ποσιδα[ωνι 308 Ὦτον (τ) 309 θρέψεν 311 εννέ[[ο]]ωροι, corr. H²? 314 πολυά[[ε]]ικος, corr. H² 316 Πήλ[[ε]]ιον, corr. H². Frs. 3–5 beginnings of λ 414–26, 428–32. 418 κει]να (ο) 429 κ]α-κε[ινη. Fr. 6 2·2 × 1·5 cm., a few letters from μ 1–4. Some small fragments remain unidentified.

1820. 17·8 × 38·5 cm. Lower portion of a sheet, which was the uppermost of a quire, from a papyrus codex. The hand is a good example of the formal upright type commonly designated 'Coptic', resembling e. g. P. Grenf. II. 112, and is of the sixth or seventh century. Stops in two positions (high and medial), accents, breathings, and marks of elision and quantity are fairly frequent; a few of these are evidently original, but the majority, which are more lightly written, are later additions, due probably to one of the correctors, of whom two, one using cursive forms, seem to be distinguishable. Besides these common signs a comma to separate words, and its converse, the sub-linear hyphen, occur among the subsequent insertions. The dimensions of the complete page may be estimated at about 34 × 19 cm.

Fol. 1 Verso σ 55–80. 63 πλεονεσσι]ν 64 βασιληες. In marg. αινου[σι H² 65 Ευρυμαχος τε κ[αι Αντι]νοος. Marg. καταειρω[H² 67 marg. ¹περι ε . [²τ . . . [H² 70 ἤλδανε 73 επίσπατον (σ). Marg. αξ[ει H² 78 έφαθ' (τ') έκ τ' ονόμη[νε (α[ζε) 80 In left marg. a diagonal dash. Recto 95–121. 96 Ιρο[[ν]] (ς ο) 101 εἶλκε 102 αιθοῦσσης 105 In the left marg. a flourished sign 7. 107 On ω of εων an acute substituted for a grave accent. 109 On η of αορτηρ an acute substituted for a grave accent. 110 [α]ψ' δ αρ' 111 εδ[[ε]]ικανόωντ', the ε cancelled by a dot placed above it (H²?). 111ᵃ om. 118 επι γαστέρα.

Fol. 2 Recto σ 137–63. 142 marg. ειτε κ[α]λ̣ω̣[ς (not κ[α]λον or -λα apparently) | ειτε κακ[ως H² 146 Against this line and ll. 148–51 there are oblique dashes in the left margin. 149 διακρίνεσθαι 152 δ of δέπας corr. 153 κατα δω[μ]α 163 In the margin below this line μηδενος προκειμενου· H². Verso 178–205. 185–7 Oblique dashes in the left margin against these lines, and a coronis between ll. 186–7. 185 γρυς (η) 190 marg. το [τ]η̣ν̣ι̣-κ̣α[υ]τ̣α H².

IV. MINOR LITERARY FRAGMENTS

1821. 6·8 × 4 cm. Beginnings of 9 verses, hexameters or elegiacs, from the bottom of a column, written in a rather small, informal, upright hand of the third century. Marks of elision are used.

. . . . .	και τοξω μνη̣[
νοστοι̣ τε . [	παντα δ' επιστα[μεν
ενθα καμων π̣ι̣ . [	ειην ατρεκεως [
μηνιν χωομενο̣[	ως σε παλιν μ̣[
μοχθησας δ' ατελ . [	——[
5 ασπασιω[. .]ε̣ . . [	

1822. 35·3 × 17 cm. On the recto remains of two columns of an account. On the verso ends and beginnings of lines of two columns from a hexameter poem, apparently relating to astronomy, e. g. i. [17] α]κροθι νυκτος [18]]ειδεται ειδος· [19]]λα φημιξαντο· [21]]μεγα χειμα [22]]ον αυχμον [28]]ι ενιαυτω· [29]]υσι κομηται· [32]]σεληνη· (marginal adscript μισγησι) [33]]ν ηλιο[[ν̣]] ελθη ii. [30] αστατα γαρ στοιχε[ι [33] Ζ̣ε̣υ̣ς Κρονος Ερμ[ειας. Most of the lines of Col. i have a high or medial stop at the end. The last line of Col. ii is opposite i. 30, but the column begins at a higher point than Col. i and the lines are rather closer together, so that the number of the lines was probably the same in both. This papyrus was found with **1796**, and is in much the same condition; the texts on the verso are apparently in the same hand, and the marginalia, too, are similar. But the height of **1822** is quite different from that of **1796**, and there is no connexion in subject; the hands and contents of the rectos also differ, so that it is clear that two distinct rolls are represented. Second century.

1823. 20·8 × 6·6 cm. Strip from a column containing parts of 28 lines of a tragedy, ll. 7–15 at least being stichomuthic. Resolution is frequent. The upright well-formed uncial hand is evidently early, and may go back to the beginning of the first century B. C.

[. . . . .]ετερχ̣[	15 . . . [.] . μ̣[ε]λαινηι λ[
[. . . . .]το λυπ̣[	πατερα φονευσας τοτε̣ [
[. . . . .]σ̣ις πα[	[. . . .]αν υπο ρητη[
[. . . . .]ωσ̣[	[. . . .]μ̣α̣τα η̣μ̣ων ε . [

[
εις φοβον απω . [
και ουκ εγγεκρυψω[(?)
ως τωι γε μελλειν φρεν . [
τεθνηκε των σων σπερ[μα
οιμοι προς αλλων και τοδ[
ουτως εχει ταυτα ως π[
ποτερον δε παρελυσ η τ[
η παρθε[νος
ω τλημον εθεμι[

[. . . . . .]ετοις αν . . [
[. . . . . .]νωνιν η . [
[. . . . . .] γαρ ητις . [
[. . . . . .] . σαυτησ[
[. . . . . .]ετοντα[
[. . . . . .] . ι τυμβου . [
[. . . . . .]παισ . [
[. . . . . .] . [.] . [
[. . . . . .] . ρων σε . [
[. . . . . .]ατρος ο γι . [

1824. 9·9 × 6·1 cm. Fragment of a (Menandrian?) comedy, from the top of a column. Alternations of the dialogue are indicated by double dots, and the names of speakers in abbreviated form have been entered above the line in cursive, as e. g. in **211**. The speakers are Λάχης and Μιξ( ), a name which does not occur in comedy but may stand e. g. for Μιξίδημος, Μιξίας, Μίξων, or Μιξωνίδης, and one of them is betrothing a girl called Pamphile (?) to the other. The text is written across the fibres of the verso (the recto being blank) in medium-sized sloping uncials, probably of the third century. Besides the double dots a high stop is used; a mark of elision (H^2?) occurs in l. 10. Several lines are evidently nearly complete at the ends.

Λαχ
? βα]ινεις εις με : εμοι δεο[
ε]γω δε σοι Λαχης· ουκ εστ[
Μιξ'
]ν οιδα δηπουθεν : γεν[
]ι· μη ποτ ειπης ωομη[ν
Λαχ
ε]πιδωσειν : ποθεν λα[βων ?
] . . ομολογω σοι λαμ[βανειν ?
] αμα πανθ εξει . [
]ς· διδωμι Παμ[φιλην ?
παιδω]ν επ αροτω γνησιω[ν
]' αρεστα [ταυ]τα σ[ο]ι [
]'
λα]μβαν[. . .]χομ . [
]νε . [. . . . .]β[
. . . . .

In l. 3 there is a small mark after Μιξ′ on the edge of the papyrus, but it does not suggest any letter. For l. 9 cf. e. g. **211**. 38–9; it may be inferred with some probability that the fragment is from the conclusion of the play. In l. 11 the small interlinear dash probably belongs to an abbreviation of one of the speakers' names.

1825. 11·9 × 13·1 cm. Fragment from the top of a leaf of a papyrus codex, containing on the recto ends of 8 lines, and on the verso beginnings of 10 lines, from a comedy. The hand is a round upright uncial of medium size, dating perhaps from the fifth century. Accents, &c., which are fairly frequent, may be by the original scribe, but a corrector's hand is apparently to be distinguished in verso 2. Brown ink, rather faded and effaced in places.

Recto.

]. ν πονους γαρ· αλλα που τυχη·
? δ]ει δε πειραν λαμβάνειν
] παρακολουθῶν εξομαι
]. . . ων γαρ υπο ταύτης εγὼ
]τ ολουμαι προαπολῶ ταύτην εγ[ω
]. . . ωτεον τι γαρ ε . . . τις
διατ]ριβη γινεται μου τοις γάμοις
]. ′. λον· κ . ′ αι
. . . . . .

Verso.

εγω πολυ μαλλον ενεος [
τι ουν εν[.]φα[ι]νει : τα το τρ . [
ουκ αν δυναιτο φησὶν . [
αυτη αλλα πορίσατε . [.] . . [
μαλακῶς εχει[ς] γαρ α . . [
και παρελθοῦσ' ὡχετο εξω . [
σοι κατ . . άλ . . . ση αίνε . ε . [
πορισω παιδίω τίθθας π . . λε . [
α . τε . . τε . . . . [
ε[
. . . . . .

Verso 2. ἐν [ἀ]φανεῖ? But the correction is unexplained. 6. Trochaic tetrameters begin here, but l. 8, where l. τίτθας, is irregular.

1826. 9 × 7·3 cm. Fragment, in places rubbed and faded, of a leaf of a papyrus codex containing a romantic prose narrative concerning King Sesonchosis. The hand is a medium-sized upright uncial of late third–fourth century type

Recto.

. . . . . .
]νη . . [
] περικρατη . [
] τον παιδα ν[ο]υν . [
] Σεσογχωσις ανηλθε [

Verso.

. . . . . .
Σεσ]ογχωσις . [
] και τυγχανου[
]. παντως αλλ εχου[σι
] οπερ επεκλωσαν του[

] . ια λοιπον μετα τω[ν
] ιππομαχων και οπλομ[αχων
ειω]θ̣οτα βασιλευσιν επι τ[ης
εν]νομου ηλικιας γεν[ομενοις
τω] πατρι ειπεν κ[
] υ̣πο των πατρωω[ν
κε]χ̣αρ̣[ι]σθαι την ο̣ . [
] . λ̣[. .] . ο̣[.] αηδως . [
]ν̣[ ]ος . [. .]θυ . [
τε]λ̣ειουσθαι σ̣[
. . . . . .

] μη βουλομενος τα τ . [
]ειν οταν εκεινα αδε̣ . [
] τοτε αυτος επιφανε̣ . [
]ρι δ̣ε ενα των μορ . [
] ανθρωπους π̣ . . . [
ευ]δ̣αιμονιαν τη̣ν δ̣ω̣[
] τ̣ον θε̣ον βοηθο̣ν . [
Σ̣ε]σογχω[σι]ς . . χ̣ω̣ . [
]ρ̣των εξ̣ω γ̣ε ολ̣ου . [
]υ̣τ̣α δο . . π̣ου . . . . [
]ε̣ . . τ̣ . [
. . . . .

The length of line seems to have been greater than that suggested by recto 7–8 ; in ll. 6–7, where the lacuna is approximately the same, something like κατα τα ειω̣θοτα is required. In verso 10 the final ν of ευδαιμονιαν is corrected.

1827. Fr. 1 10·7 × 5·6 cm. Upper part of a narrow column, with a small detached fragment, containing a few nearly complete lines of prose, perhaps an oration, mentioning Phormio. Third century, written in medium-sized sloping uncials ; a high stop in l. 11.

Fr. 1.

[. . .]ερο[.] τουτοις
μεν ευ[κ]τ̣ον ον εν
[τ]ωι της πολεως α
[ξ]ιωματι και αγω
νιζεσθαι και κη
[ρ]υττεσθαι τηι δε
[π]ολει τον τουτων
[στ]εφανον ου δο
[ξ]ης γεγονοτα αλ
[λ] αισχυνης αιτι
[ον]· αμα γ εκηρυτ
[τε]το Φορμιων . .

[. .]α̣ οτι Αθην[αι . .
[. . .]κει φιλο[. . . .
[. .]τ̣ος ει . [. . . . . .
[. . .]οσδο[. . . . . .
[. . .] αγν[. . . . . .
[. . .]ηνω[. . . . . .
. . . . .

Fr. 2.

. . .
]ν̣δ[
]να[.] . [
]ρ[.]υγ[
. . .

In l. 2 there seems to be barely room for [κ], but ευτονον is not attractive, still less ευγονον.

1828. 4·9 × 2·9 cm. Fragment of a vellum leaf, inscribed in well-formed rather small sloping uncials of, probably, the third century. The contents are of an ethical character. Apparently the lines were of no great length, but their point of division is not fixed. The vellum is thin and rather discoloured.

Recto or flesh side.

. . . . . .

] και γαρ οξυχολ[ο]ς . [
] ο ικανον ποιων τρυφ[ηι
κα]ι ο μεθυσος και ο καταλα[λος
και ο ψε]υστης και ο πλεονεκτης [και
ο αποστε]ρητης και ο τοιουτος τα [παρα
πλησια ?] ποιων [τ]ηι δι[α]νο[ιαι] του[

. . . . . .

Verso.

. . . . . .

] . ν . . . . . [
]υριον επιλανθανεται [
] πραξιν η γαρ τρυφη και . [
] ημας ου[κ] εχει δια την α . [
? η]ν ενδεδυται η δε τειμ[ωρια ?
]ιο[. ο]ταν πολλα . [.] . τω[

. . . . . .

INDICES

(1700 *is to be supplied before* 78–99, 1800 *before* 0–28, *such figures referring to papyri; figures in small raised type refer to fragments, Roman figures to columns;* sch. = scholium.)

I. 1787–9 (Sappho and Alcaeus).

ἀα[**87.**[12] 10.
ἄβροις **87.**[37] 3.
ἀ]βρόταν (?) **87.**[9] 3.
ἄγαθος **88.**[4] 10.
ἀγανα[**87.**[3] ii. 12.
ἀγαπάτα **87.**[3] ii. 10.
ἄγε **88.**[12] ii. 3. ἄγη[**89.**[31] 3.
ἀγοράν **88.**[15] i. 6 sch.
ἄδειν **88.**[3] 3 sch.
ἆ]δυ **88.**[8] 5. ἄδιον **87.**[3] ii. 5.
ἀδύλογοι **87.**[11] 4.
ἀίε]δει **87.**[6] 7.
ἀείκεα **89.**[1] i. 6.
ἀέρραν[**88.**[5] 3.
ἀή[δοι **87.**[6] 9.
ἀθαναt[**87.**[8] 1.
ἀθύρματα **87.**[3] ii. 22.
αἰ **88.**[2] 6, [12] ii. 4, [15] ii. 16; **89.**[1] i. 12 (?).
αἴ[**89.**[23] 2.
αἰγιβό[**88.**[8] 3.
ἄιδρος **89.**[6] 5.
αἴει **88.**[6] 8.
αἰθεί[**88.**[15] ii. 5.
Αἰολ[ιδ . . . **89.**[6] 6.
αἰρουσ[**89.**[7] 3 sch.
αἶσχος **88.**[6] 4.
αἴσχρ[**87.**[17] 3.
αἴτιον **87.**[5] 6.
αἶψα **87.**[44] 5.
ἀκατ[**88.**[4] 32.
ἄκοιτιν **87.**[1+2] 21.
ἀκούην **87.**[40] 3.
[ἄκρ]αν **88.**[1] 3.
ἀλίκ εσσι **87.**[12] 7.
ἀλίτρα[**87.**[7] 4, [32] 2.
ἀλλά **87.**[1+2] 16, [6] 2, [27] 4.
ἄλλος **88.**[4] 34. ἄλλοι **87.**[11] 6.
ἀλλ[**89.**[1] ii. 15.
ἄλος **88.**[4] 25.
ἀμεσ[**87.**[26] 6.
ἀμπελ[**88.**[1] 4. ἀμπέλω **88.**[15] ii. 21.
ἀμφ[**87.**[18] 5. ἀμφι[**89.**[27] 3.
ἄν **88.**[15] i. 4 sch.
ἀναίτιον **88.**[15] ii. 12.
ἄναξ **89.**[6] 8.
Ἀνδρομέδαν **87.**[7] 5.
ἀνέμω **89.**[1] i. 15 (?).
ἄνηρ **89.**[1] ii. 6.
ἄνθος **87.**[10] 5.
ἀνθρώπ[**87.**[14] 7.
ἄν]ολβον **87.**[40] 2.
ἀντί **88.**[15] i. 15 sch. ἀν(τὶ τοῦ) **88.**[15] i. 18 sch.
ἄοιδον **87.**[1+2] 11.
ἀπαίσαν **87.**[44] 2.
ἀπαλ[**88.**[4] 7.
ἀπό **88.**[2] 10 sch. ἀπύ **87.**[7] 1; **88.**[1] 2, [7] 3. ἀπ' **88.**[15] ii. 21.
ἀπολελειμμένον **89.**[7] 3 sch.
ἀπόλλυται **89.**[24] 2.
ἀπυγνε[(?) **87.**[13] 8.
ἀπυείπη[**88.**[2] 4.
ἀπύθεσθαι **87.**[33] 1.
ἁρμονίας **87.**[13] 9.
ἀροτρώμμ[**88.**[2] 8.
Ἄρτεμι[**87.**[37] 4.
ἄς **88.**[15] ii. 4.
ἅσαν **87.**[7] 4.
ἆστ[ος? **89.**[29] 4.
ἄταις **89.**[16] 2 sch.
ἀτέρα[**87.**[15] 3.
αὐάτ[αισι **89.**[16] 1.
αὖθι **87.**[36] 2.
αὖταν **87.**[1+2] 6, [40] 4; **89.**[1] i. 9. αὐτή **88.**[2] 10 sch. αὖτω **88.**[4] 28. αὖταις **88.**[15] ii. 23.
αὖων **87.**[1+2] 18.
Ἀφροδί[τα **87.**[11] 3.
Ἀχέρ[οντος **87.**[4] 10.
ἄχθην **87.**[1+2] 5.

βάρη **89.**[7] 3 sch.
βασίλευς **89.**[1] i. 10. βασιλ[**87.**[4] 6.
βιάζω **88.**[7] 7.
βόλλεο **87.**[34] 4.
βρόδ[**88.**[8] 7. βροδο[**87.**[16] 1.
βροδόπαχυν **87.**[1+2] 18.
]βρομος **89.**[29] 6.

γάμει **89.**[1] i. 7.

γάμον 89.[1] i. 14. γαμ[89.[38] 2 sch.
γάρ 87.[3] ii. 2, 21, [7] 1, [13] 7, [36] 6, [44] 9; 88.[4] 16, 20, [15] ii. 17, 19, 21, 25; 89.[1] i. 12 (?), ii. 4, [9] 3 (?), [13] 2, [31] 3.
γᾶς 87.[1+2] 19; 88.[2] 8 (?). γῆ 88.[3] 2 sch.
γένεσθαι 87.[1+2] 17. ἐγένο]υτο 87.[1+2] 13. ἔγεντο 87.[3] ii. 1. γενέσθω 89.[1] ii. 16. γένοιτο 87.[3] ii. 23; 89.[1] i. 13?
γένηον 88.[2] 9.
γεω[88.[15] i. 4 sch.
γῆρας 87.[1+2] 12.
γλαύκαν 88.[1] 4.
γλαφύρα[89.[6] 8.
γλύκερον 87.[6] 5.
γλύκυς 87.[3] 17. γλυκέως 89.[1] i. 9.
γόνα 87.[1+2] 14.
γυναικός 88.[3] 7 sch. ? γύν]-αικι 87.[41] 2.

δα[89.[7] 3.
δαίμων 87.[5] 3. δαίμονα 88.[15] ii. 12.
[δαῦτε] 89.[41] 5, v. l. δηῦτε.
δάφνας (or Δάφνας?) 87.[3] ii. 4.
δέην 88.[4] 27.
δεῖνα 87.[3] ii. 17.
δεκώμεθα 89.[12] 5. δέξεται 89.[25] 4.
δεύοντος 88.[15] ii. 3.
δή 88.[12] ii. 3; 89.[22] 2.
δηῦτε 87.[36] 4; 89.[1] i. 15, [41] 5 (v. l. δαῦτε).
διδοίσ[87.[26] 5.
Δίδυμος 88.[15] i. 10 sch.
[διπλ]ασίαν 88.[15] ii. 28.
δμά[88.[15] ii. 3.
δοκ[88.[5] 3.
δόκιμος 89.[1] ii. 6.
δόμον 89.[29] 3.
δρόμωμεν 89.[1] ii. 2.
δρόπ[ω]σιν 88.[15] ii. 23.
δροσόεσσα[87.[6] 8
δύνᾳ 88.[15] ii. 16.
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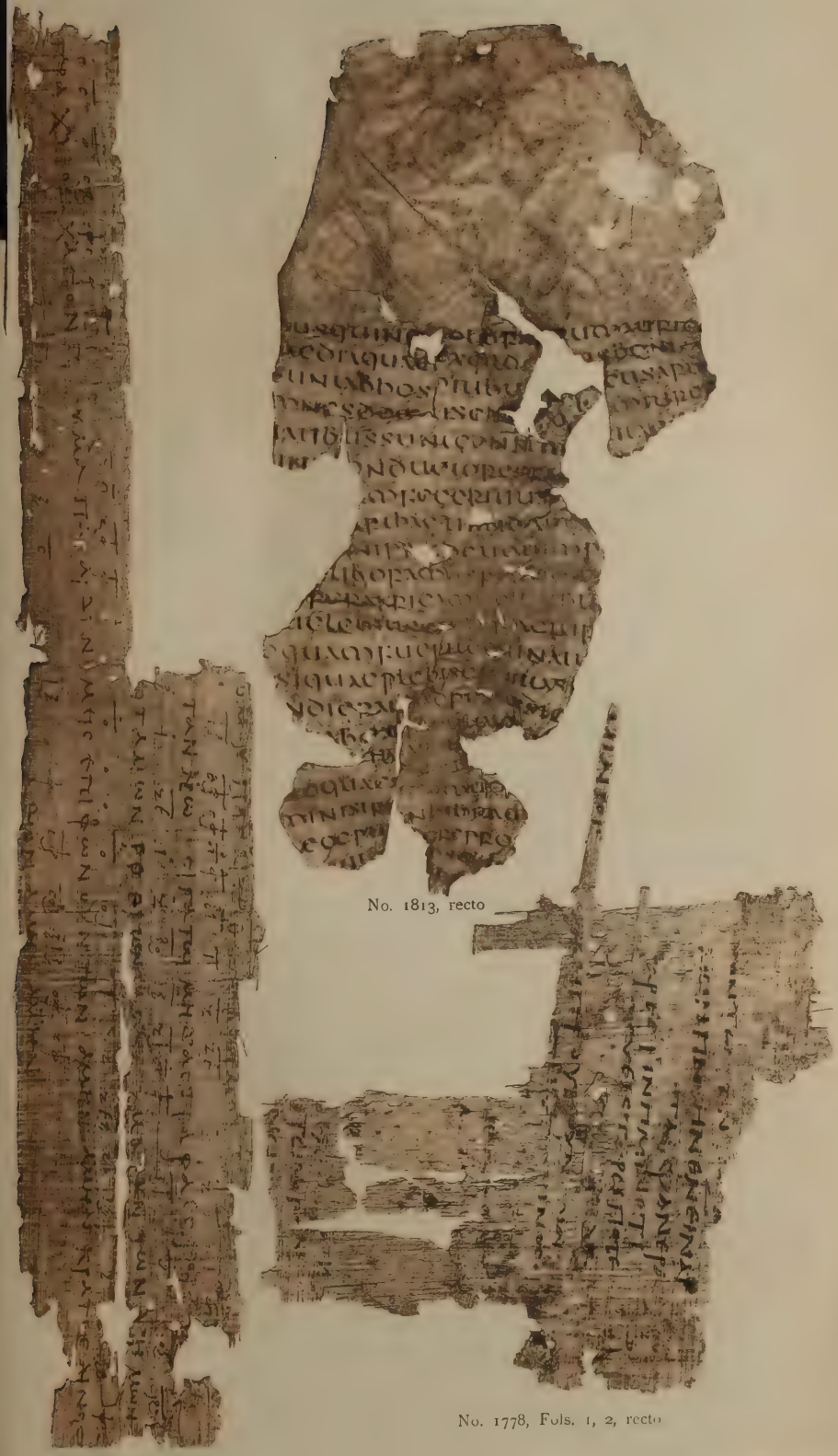
XI. 1360. 1. 9	59
1364	119



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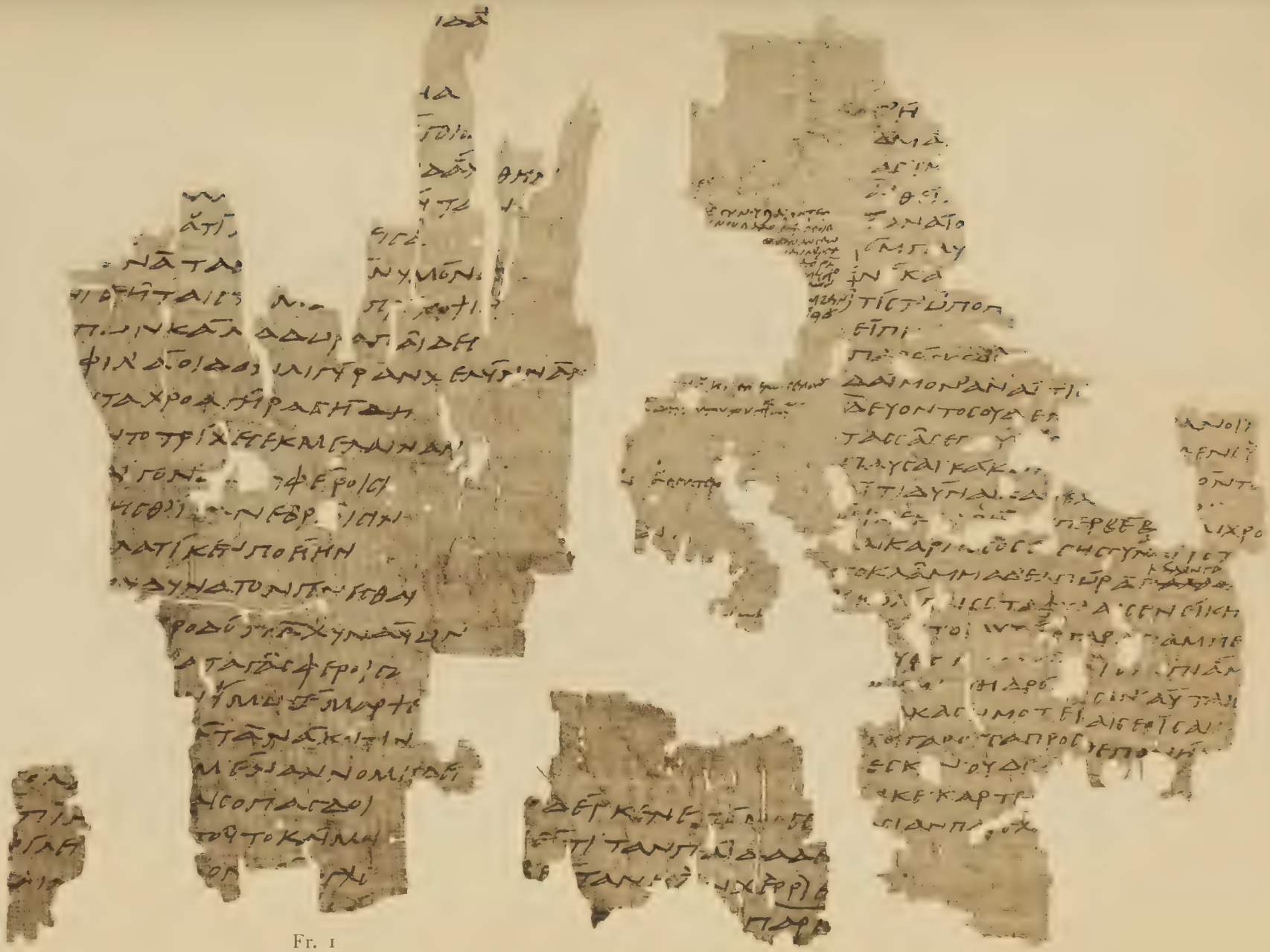

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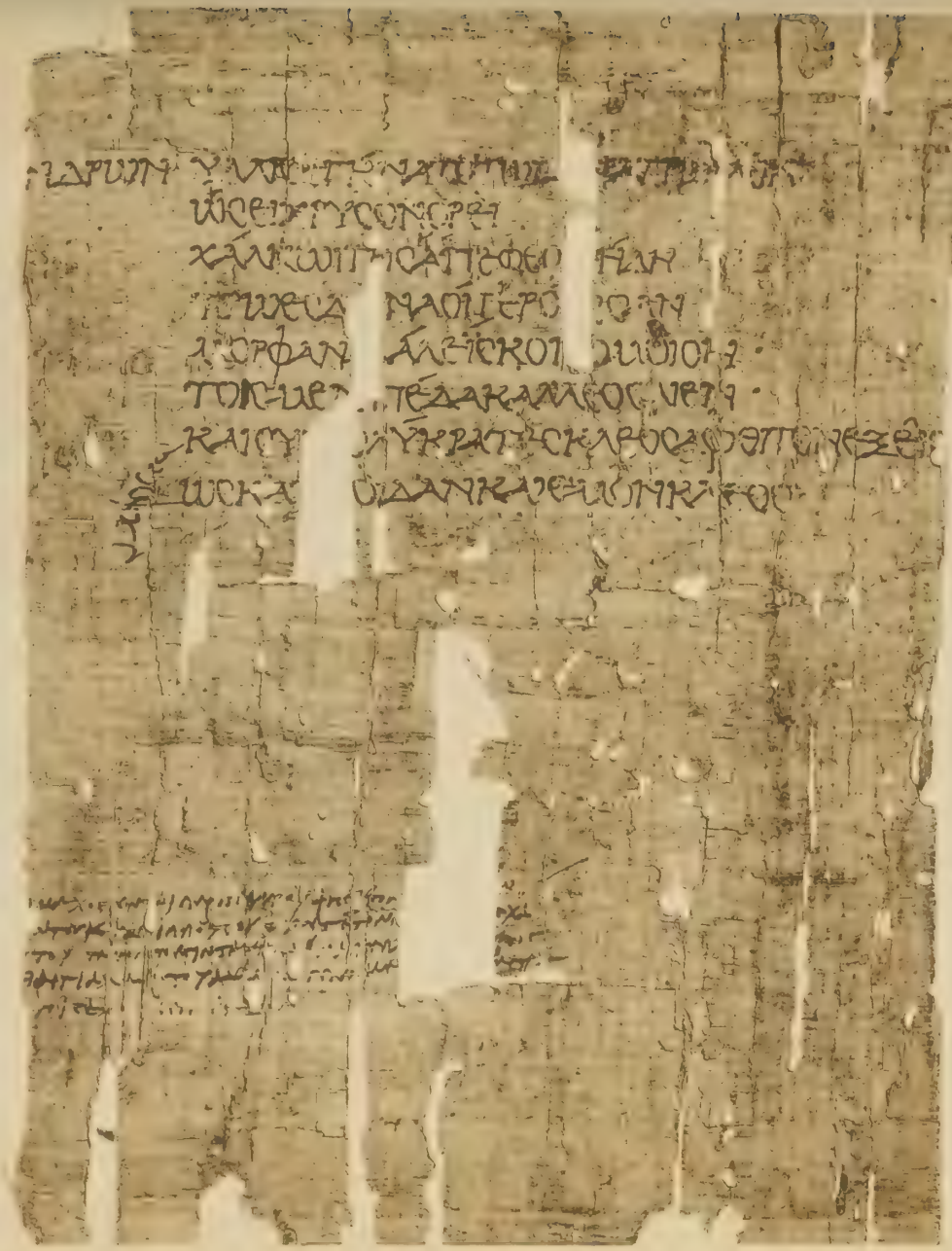

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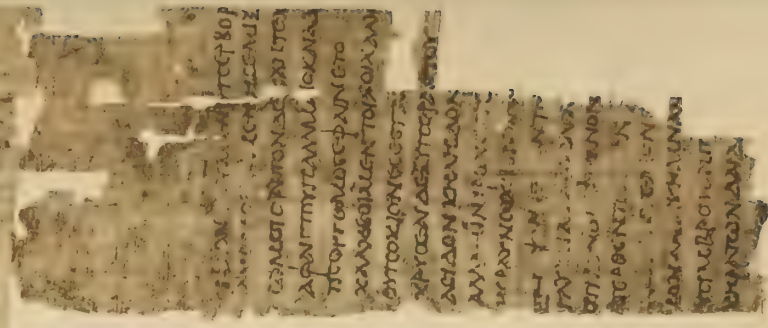

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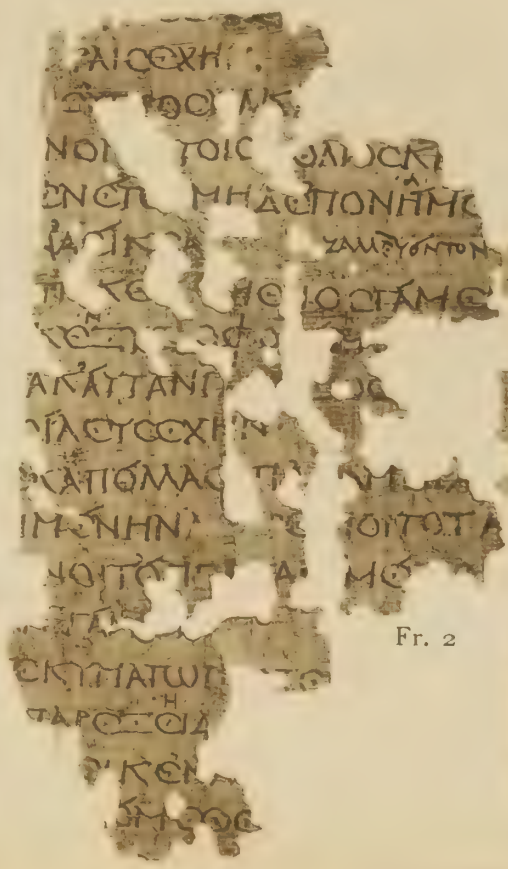
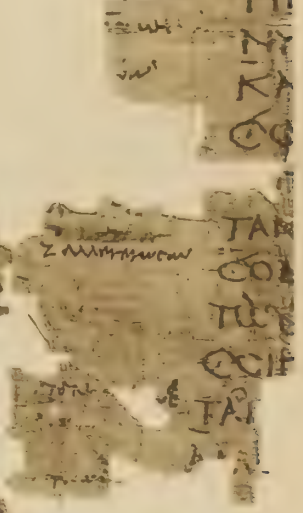


Fr. 1, Col. i



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Fr. 3

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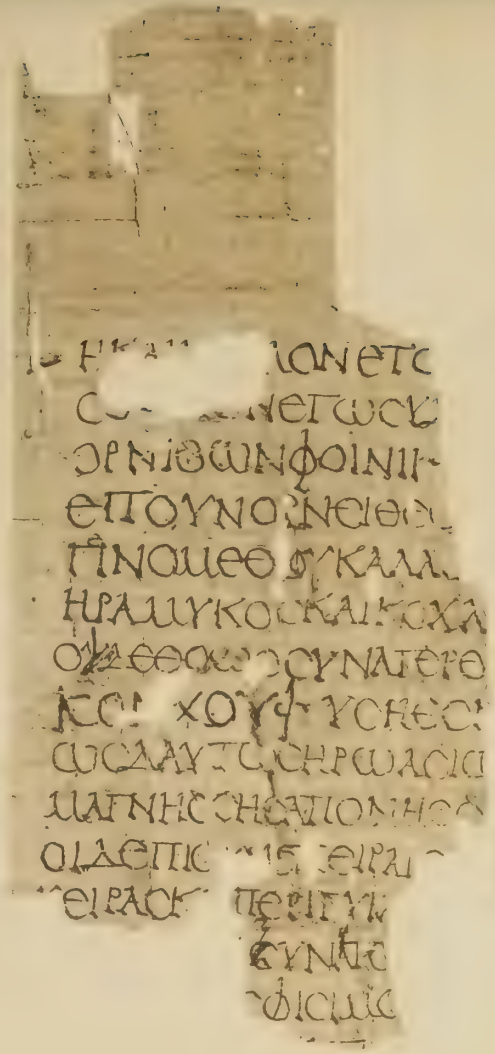

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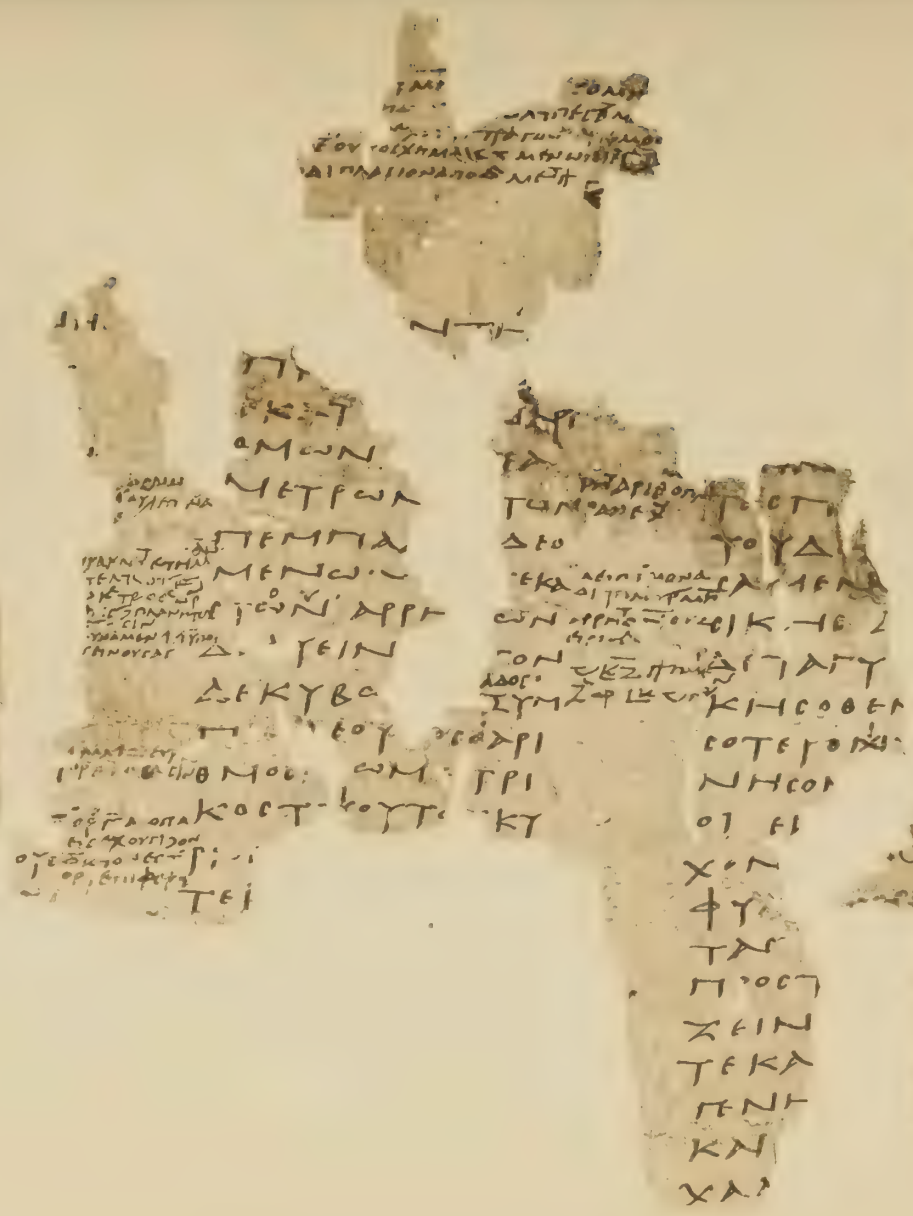

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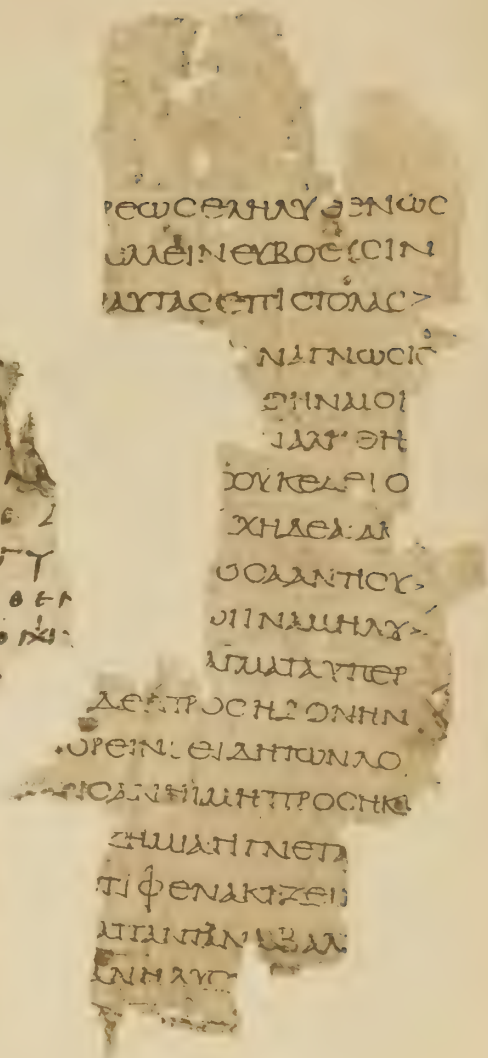

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